HISTORY
OF THE
DISCIPLES OF CHRIST
IN
CALIFORNIA

E. B. WARE

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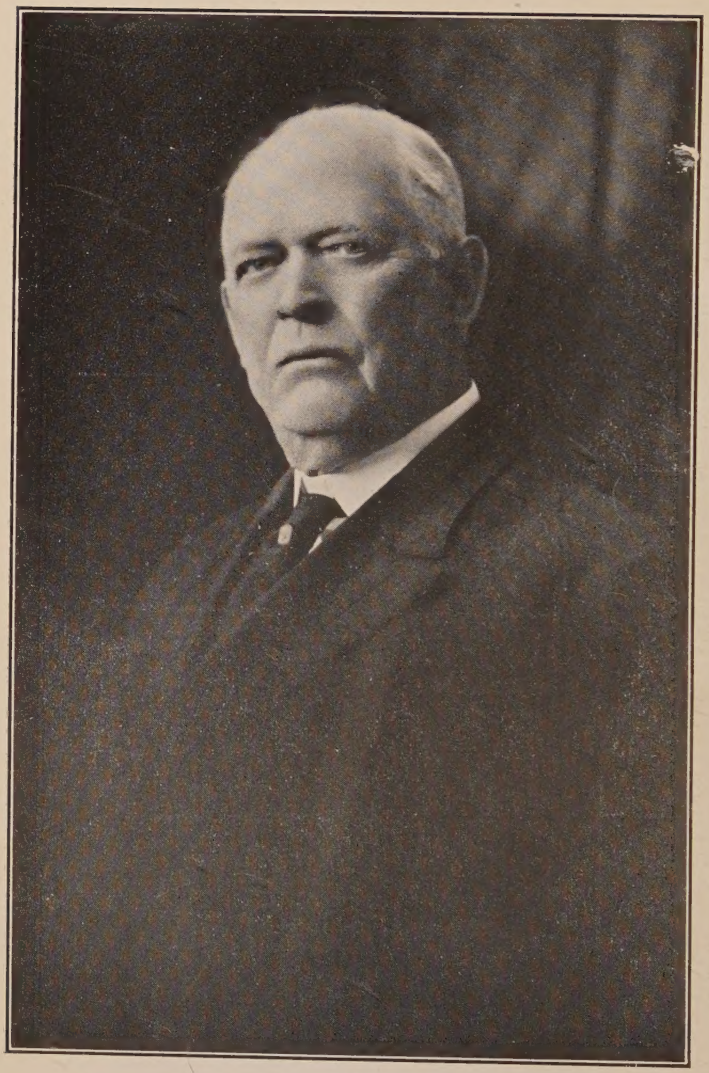

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HISTORY

OF THE

DISCIPLES OF CHRIST

IN CALIFORNIA

BY

E. B. WARE

EDITOR

of the

CHRISTIAN CHURCH NEWS

Pacific School of Religion
Berkeley, Calif.

HEALDSBURG, CALIFORNIA

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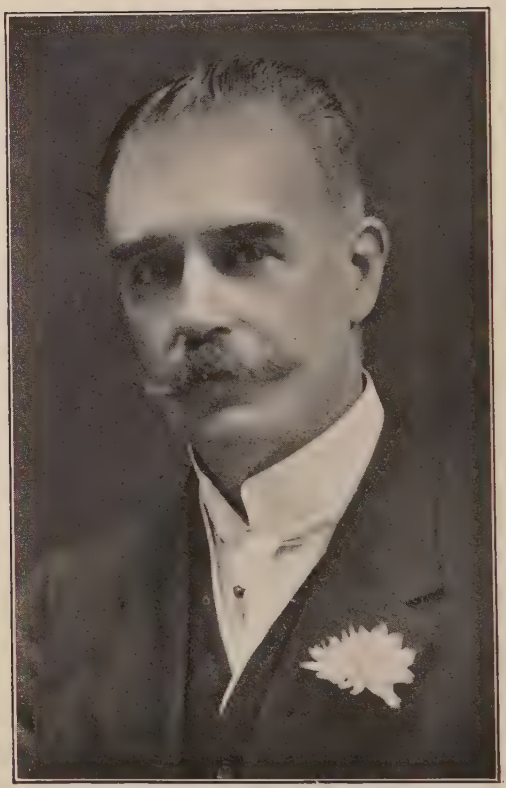

F. W. COOKE
Publisher, Healdsburg, Cal.

To The Disciples of Christ in California and to all Christians everywhere, who believe that Jesus is the Christ, the Son of the living God, who accept the Holy Scriptures as the only infallible rule of faith and practice, and who are praying and working for the union of all believers in the one body, the church, which He has purchased with His own blood, is this volume dedicated.

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By E. B. WARE
July 1916

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History of the Pioneers; History of the State Meetings and Conventions and Other Co-operative and Missionary Enterprises, with illustrations.

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PART II

Engravings and Sketches of Some of Our California Churches, Ministers and Church Workers.

FOREWORD:

"OF the making of books there is no end." Every worthy book has a worthy purpose. The most useful books are books of history and biography. One of the distinguishing characteristics of the Disciples is and has been from the beginning, their great interest in Christian education and literature. They are a reading and an investigative people; they take nothing for granted, and their motto is, "show me."

There is no religious body, perhaps, that can show, within the first century of its existence, an equal amount of religious literature given to the world.

We have a two-fold purpose in giving this little volume to the "brotherhood." First—to perpetuate in the minds and hearts of the present generation and coming generations of Disciples the fundamental principles of our "Movement," as seen and understood by the pioneers of it; and, second—to preserve in the history of the Disciples in California the names of some of the men who, without money and without price, laid the foundation of our present standing and our future greatness; who laid their own lives upon the altar of self-sacrifice for the good of others, that they might bequeath to the present and coming generations the glorious heritage which we now enjoy.

A nation, or a people, cherish and uphold their civil and religious liberties and institutions only so long as they cherish the memories and appreciate the sacrifices made by those who spent their time, their substance and themselves for the principles which they have bequeathed to their posterity. Christianity itself can live in its primitive purity only so long as the name of its Divine Founder is enshrined in the hearts of its followers.

It is no discredit to the religious world that it cherishes the names of Martin Luther, John Calvin and John Wesley. These men stood for new ideas and inaugurated new movements for the glory of God and the betterment of man. They will live in the religious thought of the world while God reigns, while the Bible is revered and while Christ is exalted. We have no disposition for "hero worship," but the "Disciple Movement," as an effective and efficient religious force in the world, will not long survive the cherished memory of its illustrious founders. It is no credit to the head nor the heart of any Disciple preacher to hear him say, in a spirit of self-conceit, "I never read the writings of Alexander Campbell." It is a happy omen of the future of our cause that in most of our best colleges now a "History of the Disciples' Movement" is a required course of preparation for the ministry.

The names of Thomas Thompson, J. P. McCorkle, J. N. Pendegast, J. P. Rose, G. O. Burnett, A. W. DeWitt, Joshua Lawson, George Kinkaid, Nathan Porter, "Billy" Brown, James Ander-

son, and others, were once household words in the Golden State. These men constituted the vanguard of that "great cloud of witnesses" among the early pioneers of California, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens and of sectarian opposition."

We regret exceedingly that we are not able to give as full an account of the great work of those grand men as the faithfulness of their lives deserves, but we have had to depend almost entirely on oral testimony. There is in existence only a fragmentary record of the times and labors of those men. Much of what we write came by word of mouth from the men themselves, all of whom we knew personally, and with whom we have spent many happy hours. One of the regrettable things in the history of the California Disciples is that they seemed in those early days to take little interest in a historical record of the events which were passing before them, and of which they formed such an important part. They built apparently for the present, but they built better than they knew.

The humorous things, in the way of anecdote or amusing incident, appearing in connection with the lives, or historical sketches in this pioneer history, will not be harshly criticized by those who remember that real history and biography grow

in interest as we get back into the real life and times of those about whom we write and read. The Life of John Smith, by John Augustus Williams, is the most popular, most interesting and most widely read history and biography published among the Disciples, because it reproduced the life and times of "Raccoon" John Smith.

If in the perusal of these pages the author seems to use the personal pronoun too frequently, it must be remembered that he has had to depend largely upon his own memory and personal connection with the men and the events here recorded for the information herein set forth. Having been an eye witness, almost from the beginning, and having a perfect understanding of the things surely believed and done among us, it seemed good to me to write, not in a spirit of boastfulness, but in a spirit of humility and thankfulness, that God has spared my life to the ripe old age of three score and ten and permitted me the opportunity of leaving behind this tribute to the memory of the faithful pioneers who have gone before.

E. B. WARE.

Healdsburg, July 1, 1916.

THOMAS THOMPSON AND WIFE

History of Disciples of Christ in California

CHAPTER I

CALIFORNIA AS A MISSION FIELD

BY the treaty of Guadalupe Hidalgo, negotiated February 2, 1848, between the governments of Mexico and the United States, the Mexican war was ended by Mexico ceding to the United States, California and all that vast territory out of which have been carved the States of Nevada, Utah, Colorado, Arizona and New Mexico. When the treaty came up for ratification in the U. S. Senate, it met with strong opposition in that august body of American statesmen, on the ground that the vast region ceded by Mexico as indemnity for the cost of the war, was not worth it. Days were spent in discussion. The opponents of the Mexican war, led by Ben Wade of Ohio, strove to discredit the administration of Polk by denouncing in scathing criticisms the utter worthlessness of the "land of the setting sun." Wade and his conferees pictured it as fit only for the habitation of

the "wild Indian or the uncivilized Mexican, a country of barren mountain peaks, of dry and arid plains, over which roamed the buffalo, the elk, the antelope and the wild mountain sheep."

There were a few members of the Senate, however, who were men of vision. They saw, by the eye of faith in human progress, a mighty future for this great western empire, a "land of corn and wine," where, they said:

"Dews were sparkling, flowers uplifting,
Wild birds warbling as reborn,
Lakes and streams and woods and mountains,
Melting in the kiss of morn."

Among these, and the leader of the fight for California, was Senator Thomas H. Benton of Missouri. Benton had no doubt received a correct idea of this country from his son-in-law, John C. Fremont, who had married Jessie Benton, and from the famous Kit Carson, who was also a Missourian and a warm personal friend of Benton's. In his great speech in favor of the ratification of the treaty, Senator Benton described in glowing terms the natural beauties of this western country and its possibilities. It was in this "passage at arms" over the treaty that occurred the amusing episode recorded in the history of the debate. Benton, in the course of his glowing account of the grandeur of this "vast empire" ceded to the United States by the treaty with Mexico,

concluded his peroration with the assertion that "all the country needs to make it a second garden of Eden is water and civilization."

Wade was on his feet in a moment with this retort, "The Senator from Missouri informs the Senate that all the country needs, which he has so glowingly described, is water and civilization. I would suggest to the Senator that water and civilization would made a pretty decent country out of hell."

The treaty was ratified, and California, out of which was carved Nevada and Utah, and New Mexico, from which was formed Colorado and Arizona, became a part of the great American Republic.

California, unlike her sister states of Mexican parentage, never had to put on the swaddling clothes of territorial childhood, but bloomed at once into the full grown beauty of the sisterhood of States.

September 3, 1849, a constitutional convention assembled in Monterey, the provisional capital of the State, and completed a constitution by October the 13th. This was submitted to the people and adopted the following November.

At this election, Peter H. Burnett, brother to Glenn O. Burnett, a pioneer Disciple preacher, whose name and history forms a part of this book, was elected the first Governor of California. Peter

H. Burnett, in his younger days had been an ardent Disciple and able defender of the "Current Reformation." My father knew the Burnett brothers intimately in "Old Missouri," and often told how they loved each other, and how he had seen them embrace each other at the social meetings of the church, held from house to house in those early days. In after years, Peter, the lawyer, departed from his first love and became an ardent Catholic. Some time before his death he wrote a book in defense of Catholicism, entitled, "The Path Which Led a Protestant Lawyer Into the Catholic Church."

FIRST MISSIONARIES

Whatever may be our likes or dislikes regarding Roman Catholicism, no matter whether we regard it as a departure from the true faith, or an open apostasy, it cannot be denied that they are a missionary people. They have planted the Standard of the Cross in the remotest corners of the earth. Before the American Republic was born, before the "Declaration of Independence was written, the Franciscan Fathers had planted the Standard of the Cross in California soil, and in the year 1776-7 Father Junipero Serra planted missions in San Francisco, San Jose and Santa Clara. These missions helped the uncivilized Indians, who in a nude and barbarous state roamed the plains of California like wild animals, to a

knowledge of the true God and of Jesus Christ, his Son; they taught them the habits of industry, the knowledge of agriculture and in some degree the meaning of virtue and the sanctity of marriage.

"Time passed and on this hallowed ground,
The highest pine lies low,
And cities swell where forests frowned,
Two hundreds years ago."

The once brave and daring Indian has almost disappeared, his country is now possessed by the on-coming "pale-face." The Spaniard and the native Mexican have gradually retreated before the push and progress of American civilization in California, until they are only a fringe along the southern border of the State. Yet, Catholicism remains; it has grown with the progress of the country; it is thoroughly entrenched and possesses today, in the State, more communicants and more wealth, perhaps, than all other religious bodies combined. Here is food for reflection.

Years ago Alexander Campbell, in a debate with Bishop Purcell, undertook to prove that the Roman Catholic hierarchy is Paul's "Man of Sin," that was to be revealed, (II Thes. 2-3), that it is Daniel's "Little Horn," and John's "Beast that arose out of the sea." If so, the little horn is still growing, the "Man of Sin" is still exalting himself, and the world is still wandering after the

"Beast." The great question is, When shall the end come? "We'll wait till Jesus comes."

THE DISCOVERY OF GOLD

A great many people, not a few of them Christians, look upon the world and God's relation to it, as they view a clock and its maker. "God made it and wound it up, and then left it to run down." How barren and poverty-stricken is such a view of life and of our Heavenly Father. God is imminent in the universe! "Not a sparrow falls to the ground without the observation of your Heavenly Father."

"God moves in mysterious ways,
His wonders to perform;
He plants His footsteps on the seas,
And rides upon the storm."

God put the gold in the California hills and gulches and he guided the footsteps of John A. Sutter and James W. Marshall to find it in December, 1847. With the discovery of gold in California a new page was turned in the history not only of this State, but of this great western world.

The news of the discovery swept around the world in a wonderfully short period of time, if we stop to consider the means of communication. It was not long until thousands and tens of thousands from every clime under the sun were on their way, by land and sea, to the "gold fields of California." Fathers left loved ones, business

men left their stores, doctors and lawyers left their practice and even preachers joined the mighty throng that were journeying to the "Eldorado of the West." No tie was too sacred to be broken, no sacrifice too great to be made, in order to reach the land of golden nuggets. Many a brave hearted lover joined in the popular strain, sung all through the mining camps of California in the "days of '49":

"O, Su-sa-nah,
Don't you cry for me,
I'm bound for California,
With a 'washpan' on my knee."

The washpan in the song was not a pan in which to wash one's face, but to wash out gold.

It is perhaps needless to say that most of those in their wild rush for gold were disappointed. Not one in a hundred secured any fortune. Thousands never got enough ahead to get "back home." There were other thousands who became so enraptured with the country that they didn't want to go back. It was the word, carried or sent back by the argonauts, that started the tide of immigration, composed of the wives and children of the "gold diggers" and thousands of new-comers, to the "land that is fairer than day."

Before the close of 1849, the bay of San Francisco was filled with every kind of ocean craft, the plains from the Missouri river to the Sierras

were dotted with "prairie schooners" bound for California. In San Francisco could be seen the representatives of almost every nationality; the Celt and Teuton, the yellow-haired Scandinavian and the "heathen Chinee." In the mines, the New England abolitionist and the Southern "slave-driver" messed around the same camp fire; the gentleman "from Kentucky, Sir," slept in the same cabin with the "lop-eared Missourian." Every class and condition was brought to a common level, by the fact that they were all strangers in a strange land; they were far, far from home, and all had a common interest in the country. At the beginning of 1848, the population of the whole State did not exceed 150,000; before 1849 had closed, it had increased sufficiently to become a State, ready to be admitted into the great American Union.

Most of the gold hunters, who came first, had no idea of remaining. Their thought was to get gold. The sentiment that touched them most was the songs of mother, of home and native land. But notwithstanding all this, thousands found what they were not looking for and what they did not expect, a land that flowed with milk and honey, a land free from the wintry blasts of the far away East, and fanned in summer by the gentle breezes of the Pacific Ocean. The gold-seekers went to the mines in the spring, which were located mostly

in the gulches and canyons of the Sierra Nevada Mountains, and came to the Coast valleys and towns to winter.

Such was the condition of the State up to the time the Disciples of Christ entered it and began the work of preaching the gospel and organizing churches of the "primitive order," in sympathy with the faith and practice of "Current Reformation," as it was then frequently called.

There are many incidents in the history of the State, in those early days, that are interesting and touching, and illustrate the state of civilization existing at that time, and the sense of humor that prevailed in a country where for awhile there was no civil law, except that which the people themselves adopted and enforced. The people in the mines, before the State was organized, adopted their own code of civil procedure; the jury that tried the case decided the punishment and it was meted out immediately. It was some times severe, sometimes positively wrong, but it was a terror to evil-doers.

On one occasion, a young man journeying to the mines found a horse and saddle by the roadside. Some other miner no doubt had ridden the horse that far. (Not an uncommon occurrence in those days.) He got on the horse and rode him to the mining camp, twenty-six miles away. But the owner got trace of his horse and followed him up.

The young man was tried before a summonsed committee, found guilty and sentenced to death. Standing on a miner's cart with a rope around his neck, when asked his name, he declined to give it. He said, "If you will take me down and shoot me, I will tell you my name and leave with you a message for my old mother who resides in Missouri. She belongs to the Christian church. She shall never know that her boy was hanged. Gentlemen, I am guilty of no intentional wrong. If you hang me, you will hang an innocent man." Several men began to weep, but the rougher element, who had charge of the cart, just then, ran out from under the unfortunate man, and he was left to strangle to death.

Another sad case that features the "days of forty-nine" was that of a woman whose name we withhold. She was a member of the Christian Church in Howard county, Missouri. She came with her husband to California in '49. The political feeling over the extension of slavery to this state at that time was running high. This woman's husband got into an altercation with a negro, with the result that he shot the negro and killed him on the spot. The man was hastily locked up, but a mob overpowered the guard that night and took him out and hanged him. The poor wife was disconsolate and heart-broken. The miners made up a purse of gold and selected a com-

mittee to accompany her to San Francisco; the committee secured her ticket and saw her aboard the ship that would take her back to home and mother.

A large company of miners were at the water's edge to see her off. When the vessel pulled out for the Golden Gate, she stood on the bow and sang, with beautiful voice:

"When for eternal worlds I steer, and seas are calm and skies are clear,
And faith in lively exercise, the distant hills of Canaan rise;
Then lo, for joy, she spreads her wings,
While the celestial sonnet sings, vain world adieu, vain world adieu,
While the celestial sonnet sings, vain world adieu."

The vessel steamed out, while the big-hearted miners waved their hats in tender good-bye to the broken-hearted widow, to whom the Golden West had become a vain world.

CHAPTER II

PIONEER PREACHERS

UP to the time of the discovery of gold, in December, 1847, from the view-point of religion, the State was solidly Catholic. If there were a Protestant church or mission in California before that time, the history of the State does not mention it.

It was the acquisition of California by the United States that opened the gateway of truth to the Protestant world; the discovery of gold precipitated the entrance. All of the evangelical denominations entered the California field before, or as soon as the Disciples, but they were quite differently situated. They were nearly all backed up by some form of missionary organization. The men who began our work had nothing to lean upon but God and His promise, "I will never leave you and never forsake you," and nothing before them, but the hope of a better and a future life. Our people in those days were a feeble folk, from the standpoint of organization and co-operative work. We had no missionary organizations. The American Missionary Society, our first National organization, was not yet born. It came into being

a month after Thompson arrived in California. The men who opened our work in California had to rely on their own resources for a support, while they preached the Gospel to others; but they were filled with the Spirit, and that self-sacrifice which characterized the life of the Apostle to the Gentiles when he said, "Woe unto me if I preach not the Gospel."

While it is true that people came from all over the world to mine for gold in California, it is also true that from 1849 to 1854 the great body of immigrants came from the South and West, what we now call the "Middle West"—Ohio, Indiana, Iowa, Tennessee, Kentucky and Missouri. In all of these States the Disciples had gained a strong footing. Among the early pioneers were quite a few members of the "Christian Church." Most of those who came from the West were frontiersmen by birth and education. They were not cut out for miners and didn't take to it; they were agriculturists and soon took to the rich valleys, which were yet unexplored and largely unoccupied. Groups of Disciples soon accumulated in different sections of Northern California—in the San Joaquin Valley, around Stockton and Visalia; in the Sacramento Valley, around Cacheville, (Woodland), Vacaville and Colusa. In Santa Clara Valley, at Santa Clara, San Jose and Gilroy; in the Sonoma region, Franklin, (Santa

Rosa), Sebastopol, (Yountville), and "Big Plains," near Healdsburg. What these people needed most was not a Moses to lead them through the wilderness, nor a Joshua to divide up the land, but a John the Baptist to call the people to repentence and a better life, and an organizer to "set in order the things that were wanting," two qualifications seldom found in the same man. God in his overruling providence, sent the men to California at the right time—Thomas Thompson and John Provines McCorkle, fitted to the "work whereunto He had called them." As Moses E. Lard once said, in the story of his early life and his "first meeting," "Brethren, you may think that all of these things just happened so, but pardon me if I think otherwise."

THOMAS THOMPSON

Thomas Thompson was an organizer—he could "set in order the things that were wanting," but he was no evangelist. He was a born missionary and had a "thirst for souls" that was unquenchable. What was needed in the early fifties was an organizer, a man who could gather the little groups of Disciples together, organize them and inspire them with co-operative zeal in the Lord's work. Thomas Thompson was the man that God called and fitted for that very kind of work.

Thomas Thompson was born in the State of

Kentucky, July 7th, 1797. At an early age, before Missouri became a State, his parents came to that section and settled in what was known as the "Platt Purchase." His parents were not members of any church, but like Cornelius of old, they were devout and "prayed to God always." They were brought up in the old Calvinistic faith and anxiously waited for the "divine call," which in their case never came in the way in which they were looking for it. They were inclined to the Baptist faith and the boy, Thomas, soon became a member of the Baptist Church. Before he was out of his teens, however, he became acquainted with the movement of the Campbells and the Stones, through Thomas W. McBride, the pioneer preacher, in "Our Movement" in Missouri. McBride soon relieved Thompson of his Calvinistic inclinations, and he readily accepted the principles of the "Reformation," and taught them for some time before he was turned out of the Baptist Church. As early as 1825 we find him in warm sympathy with the Campbells touching the "plea of the Disciples" for the restoration of the "ancient order of things."

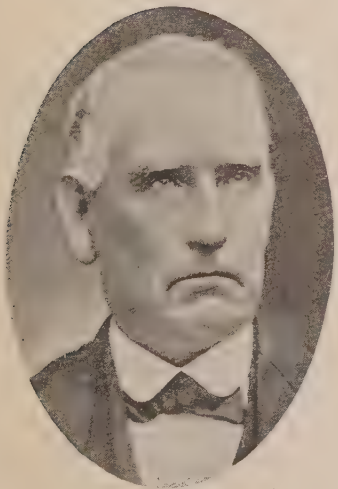
In the State of Missouri, the Barton W. Stone wing of the "reformers" was the first to occupy the territory. Joel Hayden was a "new light," and preached for many years along the lines of a return to the New Testament church before he

found out that he had not been baptized after the New Testament order.

In 1825 Thompson addressed a note to Alexander Campbell calling attention to the reports that were being circulated against Campbell, charging that he was a "Socinnian," that he denied the divinity of Christ, and was guilty of many other heretical views. The note was published in the Christian Baptist, the first periodical issued by Alexander Campbell. It called out that splendid reply from the pen of Mr. Campbell, of which he was so thoroughly capable when aroused. He dealt more vigorously and explicitly with his views on many vital points in his theology than he had previously done. In that reply Mr. Campbell states that he was then a member of the Mahoning Baptist Association, and had no intention of leaving it as long as they allowed him to express freely and unreservedly his views of the Kingdom of Heaven and the name of Jesus Christ—that he had no desire or purpose to form "another party or sect."

In 1849, in the early spring, Father Thompson left Paris, Missouri, for California. He tells in a sketch of his own life, published in the Bible Expositor, that he preached on the plains as "opportunity afforded." More than once, he says, he helped to "break down the sagebrush for an opening for their wagons." On one occasion a herd

J. P. McCORKLE AND WIFE



J. N. PENDEGAST

A. V. McCARTY

W. W. STEVENSON
Editor Western Evangelist

JAMES ANDERSON
Pioneer Preacher
Son-in-law of Thompson

LEVI MILLARD of San Jose
In whose house the Disciples
met to worship

W. T. BROWN

of buffalo stampeded their train. One infuriated buffalo bull attacked Father Thompson's team, and the oxen whirled and broke the tongue out of the wagon. The buffalo then attacked the wagon, ramming his head through the end gate where Sister Thompson and the children were hid away in fear. At this stage of the proceedings, "Father Thompson" lowered his trusty rifle and fired the fatal shot that brought the angry bison low to earth.

In September, 1849, he landed in California, and struck his camp at Gold Run, Placer County. They were all tired and weary; the country was full of miners hunting for gold, but in a few days we see a lot of those who were seeking the gold that perishes gathered in front of the old man's tent. They are not laughing and joking as usual, but seem intently concerned. Presently the old man kneels in prayer; deathy silence passes over the audience; he arises, opens his worn and rusty looking Bible and begins to read. The lips of strong and resolute men begin to quiver; eyes that had not shed a tear since they said good bye to mother, to wife and loved ones "back in the States," begin to grow moist. The old man begins a song, and his devoted wife sitting in the door of the tent, joins him in the singing:

"Jesus, lover of my soul,
Let me to thy bosom fly,

While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past,
Safe into the haven guide;
O, receive my soul at last."

The old man began to preach, while his hearers stood silently with hats off and heads bowed. This was Father Thompson's first sermon in California.

In 1850 Thompson moved to Coloma, on the South Fork of the American River, the place where gold was first discovered by John W. Marshall in December, 1847. He took charge there of the "Miners' Home," a tavern for boarding and lodging of miners. In this place he frequently preached, and in other places among the mining camps, which were then scattered along the foothills of the Sierra Nevada Mountains as far north as Oroville, Butte County. In the spring of 1850 he baptized his first convert, Marcus Wills, and a week later he baptized his nephew, J. N. B. Wyatt. The two were immersed in a "miners' pit," near Father Thompson's tavern. So far as known these were the first Christian immersions in the State of California.

Thompson's intense desire for the salvation of men and his burning thirst to preach the glorious Gospel of the Son of God overshadowed every-

thing else. He labored in the mines some with his own hands, but he preached to those rough miners as opportunity afforded. I say rough, but it must be remembered that thousands of those miners had come out from cultured homes; they knew something of a better civilization, hence they looked almost with reverence upon things that reminded them of home and loved ones behind. The pioneer preacher of the mines, in the "days of forty-nine," was more respected by the pioneers than the average preacher is respected by the masses of the people today.

When "Bill" Fugitt brought his wife to "Mud Springs," the spring of 1850, the first white woman that had appeared in the mines in that region, hundreds of miners would gather round Fugitt's cabin evenings to see the face of a white woman and hear her voice. On some occasions when she would sing some of the old home songs, many of those miners would break down and weep like children.

It was in this kind of soil that Father Thompson began to sow the "seed of the kingdom" in California. Much has been said about his "preaching in saloons" in those early days. The fact is there were fewer saloons devoted exclusively to the sale of liquor in the mining camps than there are today. All taverns where miners were kept had bars, and it was in these taverns that he preached,

or out of doors. At these meetings the saloon man was as welcome as any one else.

In the spring of 1851 Father Thompson left the mines and moved his family to the Santa Clara Valley, settling on a little ranch now in the outskirts of Santa Clara, where he continuously resided until God called him home, April 14, 1872.

J. P. McCORKLE

Father Thompson tells us in one of his published letters that he "preached two years in the State alone, during which time he organized several churches." In 1852 Brother J. P. McCorkle came and located in Napa County. He was a young man, full of fire and zeal, but he tells us he felt like a "stranger in a strange land." He preached his first sermon standing under the shade of an oak tree, one of immense size. We have rested under its shade many times since those early days. "Bro. Mac," as he was commonly called in after years, at that time was tall and spare. He had almost a red head, and a florid complexion. He was dressed for the occasion of his first sermon in California in home-spun, conventional, "Kentucky blue jean" trousers, a "hickory shirt," and yarn knit "galluses" and no coat. His audience was made up of people of every walk in life, mostly men, the rancher, the vaquero (cow-herder), the gamblers and horse-

racers, besides a few professional people—a great crowd there gathered to hear the "Campbellite preacher" from Missouri. The young and embarrassed preacher, at that time, had no vision of the "conquering hero" that he was to become in the history of the Disciples of California. At one time he was the most widely known, the most idolized, and easily the most popular preacher in California of any denomination. That first sermon was listened to with intense interest. The people lost sight of the garb of the speaker and were carried away with his message. "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believes, to Jew first, also to the Greek."—Rom. 1:16.

In that audience that day was a tall, black-eyed, curly-headed, dark-skinned man. He was a lover of the horse-race, a frequenter of the poker game, but he had been raised in a Christian home. Back in Missouri an old mother had prayed for him aud taught him better things. After the sermon he arose and stood silently a moment to gather himself together. Then he said, "Boys, you know that we have all been taught right, if we don't do right. Now the preacher has evidently got 'under some of our belts.' We have all been taught to help the preacher out as well as other folks. He has just come across the plains and he looks pretty seedy. I propose that we all chip in

and make up a little purse for the preacher."

He picked up his hat and started through the audience, saying as he went, "Come now, pony up here." When the collection was finished and the money counted, it was found that nothing less than a $2.50 gold piece was in the hat, and the entire amount was $175. That man was G. W. Ware, a "forty-niner." My father was his brother. "Mac" used to say that he never saw that much gold in one pile, before he came to California.

McCORKLE AND THOMPSON MEET

Young McCorkle felt lonesome. He longed to look upon the face of a brother preacher. He inquired of strangers if they knew of a Christian preacher. At last he heard of Father Thompson. In describing this meeting he says, "I wrote to him. A reply soon came, informing me that he would come and see me. I cannot tell how much good that letter did me. An appointment was made for him, he came. Long, long will I remember that meeting. I can see him today, in my mind, as I saw him then as he came walking up to my humble home. We were glad to see each other, you may be sure. We talked, sang and prayed together. I heard him preach I thought the best sermon I ever heard. It did me good. It gave me strength. I felt like I could lean upon

him, I walked by his side; he felt like a father to me in this strange land. We felt that we were not alone. We talked together about the great work that was to be done in California."

From that day on for twenty years, those two men were heart companions, in service, in self-sacrifice, in tribulation and in joyful fellowship in the progress of the cause they loved.

REFLECTIONS

Thomas Thompson and J. P. McCorkle were a complement of each other. The work for which each was specially fitted was necessary to success in California. Thompson was an organizer. He could plan and "set in order the things that were wanting." He was a financier. If he had been trained for it, he would have made a good bank president, or railroad director. Thompson tells that "in all of my preaching experience I never asked for a public offering for myself and never privately solicited money for my own use and benefit." Yet he was not poor, by any means. He knew how to make money, and people loved to give him money because of the good they knew he was doing. He was called on one occasion to go out about five miles from Santa Clara and perform a wedding ceremony. When about to leave the groom gave him a "fifty-dollar slug" and afterward presented him with a gold-headed cane.

McCorkle was the reverse, in a large measure, of the foregoing. He had no organizing ability. He was a John the Baptist in the wilderness preparing the way of the Lord. He could rally men; he could wield the sword of the Spirit with great power. Thousands rallied to the Standard of the Cross under his eloquent appeals, but he needed a Thompson to follow up with discipline and organization. From '52 to '55, these two warriors touched elbows on more than one battlefield, preaching and organizing churches.

These men of God were deficient in one thing: they never had the opportunity of a common-school education. They were hewn out of the rough. We are not saying they would have been better fitted for the work whereunto they were called, if this defect had been supplied; a finished education might have spoiled them for that work; but there was a work needed that they were not fitted for, a work that required a preparation and fitness that only a knowledge of letters can give. A man of a scholastic turn of mind could never become a John the Baptist, a McCorkle, or a Thompson. Jesus recognized this fact when he chose illiterate men as his apostles, still He recognized that there was a work to be done that they could not do, a defect that even inspiration could not supply—the lack of literary training. Hence, He met their deficiency by choosing another Apos-

tle, one who possessed the necessary educational qualifications to do the work that must be done; that man was Paul, the Apostle to the Gentiles.

Father Thompson said of himself that he "never parsed a sentence." McCorkle knew nothing of laws of language, but God endowed him with the natural gift of oratory. They both knew the "old Book," and could tell the old story in a way that won men, not only of the common walks of life, but from among professional and business men who had better educational advantages than they had. It would be a mistake to say that such men are uneducated. They had applied their hearts unto wisdom and had dug it out of the three greatest books in the world, the Bible, the Book of Nature and the Book of Human Experience.

J. P. McCorkle was a marvel in pulpit power. For years he stood at the head of the evangelistic forces of the State. He, no doubt, baptized more people than any other man in the State, before or since. We once heard a man who stood high in the educational work of the State, say: He is the most wonderful man of his kind I ever heard. He seldom uses the wrong word, or makes a slip in his grammar, and he has the eloquence of a Daniel Webster." His sermons were lacking in logical arrangement, but were overpowering in heart eloquence and personal appeal.

In later years when "Mac" took the Stockton church, and Peter Wilkes had come to the State, and was practicing law in the "Slough City," being a warm personal friend and admirer of McCorkle, he suggested to him one day that he (Wilkes) would assist him in arranging his sermons in a more logical order. Bro. "Mac" readily assented. A little book was secured and twenty or thirty of "Mac's" best sermons were rearranged according to the rules of logic. Bro. "Mac" went out over the state next year preaching these logically-arranged sermons. But some way they didn't have the snap and the fire of former days. Brother "Mac" came up to the State Meeting that fall and when called on to preach, he got off one of those Wilkes-arranged sermons. After the services, when we were all around the camp fire, passing our jokes, "Uncle Pende" said in his dry, humorous way, "I wish Brother "Mac" would throw away that little book he got over at Stockton and give us some of his old-time sermons." "Mac" cast the little book out. In his mouth it was sweet as honey, but it made his brethren bitter.

McCorkle's power over an audience, in his early days, was wonderful. He could sway the multitude as few men can do. His method was to put up a strong, convincing argument, interspersed with passionate appeal. He would then close with

a powerful exhortation, and with deep emotion would exhort people to flee from the wrath to come, to lay hold upon the promises of God, "while the flag of mercy waves."

Our preachers are losing very much of the exhortative power that they once possessed. I doubt very much if this is a good omen. It is one thing to convince the mind, quite another to move the heart to action.

I dropped into the Southern Pacific offices once to see their land agent, W. H. Mills, about getting some lots donated for a church in Pacific Grove. Mills, who was a rationalist, loved to relate some of his experiences with preachers and churches. He said he was down in Texas on one occasion, looking after some land matters, and had to stay over night in a little country town, where a revival was going on at the Christian Church. His secretary and stenographer, whom he had with him, suggested that they go to church; they went. "The front part of the sermon," said Mr. Mills, "was the poorest thing imaginable. We thought once we would go out, but waited. When he finished what he called his argument, he turned loose on an exhortation. He just lifted that crowd out its boots. More than a dozen went forward and professed a desire to lead a better life. When he pronounced the benediction I said to my friend, 'Let's go forward and give him a dollar apiece

and tell him it is for the exhortation, not for the sermon,' and we did."

Paul said, "Knowing the terrors of the Lord I exhort men." The exhortative power of the pulpit should be encouraged.

Bro. "Mac," like many preachers of his day was at times quite severe on the sin of denominationalism. Those early preachers were not content with preaching truth affirmatively, but contrasted truth with error. The religious world, in fact, society in general, was surfeited with the denominational view of Christianity. People saw the church, as an institution in the world, only through the different denominational glasses. The pioneers reasoned, and rightly, too, that these false glasses must be removed before the people could behold the "naked truth."

When we stand off today and criticize the "Fathers" for their methods, we are only advertising our own ignorance. They suited the message to the age in which they lived. The difficulty is that some of us have failed to progress with the age, we are still fighting as "one who beateth the air." While the denominational world was fighting us, the world justified us in defending ourselves, but when they "called off the dogs of war" many of our denominational wind-splitters were out of a job.

To illustrate how Brother "Mac" could carry people off their feet by the power of speech, he was preaching on one occasion on "Christian Union." He pointed out the peculiarity of each of the evangelical denominations and then proceeded to show that it would be impossible to unite the world on any one of these denominational platforms. He then, with one sweep of his hand and with that mighty voice which he possessed, swept all the human creeds of Christendom out of existence and brought forward his proposition of "union upon the Bible and the Bible alone, as the only rule of faith and practice." The effect was electrifying; the brethren wept for joy; some good Methodists in the audience shouted "Amen, amen." There was a young brother in the audience, his name was Berry. "Mac" had baptized him only a few days before. He had followed the preacher intently, never taking his eyes off of him. Just as "Mac" reached his climax, Berry jumped up and in his broken English said, "Dat's it, broder Mac, give 'em t'under, give 'em t'under."

There was an old South Methodist preacher in those early days by the name of Ben Johnson. I have heard him often when I was a boy. He was known all up through the North Bay Counties as the "Campbellite Killer." He and Brother Mac often locked horns. Johnson in the late fifties

was preaching on one occasion in a grove near Healdsburg. Mac was there, also Uncle Pende. They had agreed with Johnson that they would divide the time and all preach to the same audience. There were not less than 1500 people present. Johnson spoke first. He had the floor and he held it from 10 a. m. to 2 p. m. He compared the "Campbellites" to the farmer's pig, which each morning he would find in his "springhouse," where he kept his milk and butter. How the pig got in there, he was a long time finding out, but finally he discovered that the pig would go to the branch that ran through the springhouse, and he would dive down on the outside and come up on the inside. The illustration, though vulgar, was not without some force, because of the way that some of our brethren then talked and still talk about baptism being the "consummating act" that brings us into Christ. Brother "Mac" had reached the limit of his endurance. He leaped upon a chair and roared out in censorious tones, "All you people who want to hear the Gospel preached, follow me." He picked up his chair and marched to another grove about 200 yards away. The crowd started to follow, and continued till only about fifty were left, while Johnson was still speaking. Uncle Pende spoke about thirty minutes, told the people to get their lunches, which they had brought with them,

and then they would preach the balance of the afternoon.

Twenty years or more after this, the writer was pastor in Napa. "Old Ben" Johnson was superannuated and residing there. He occasionally would drop in to hear me preach. One day I asked him if he would fill my pulpit. I had to go to the city to help Brother McCullough get out the first issue of the Christian Church News. Johnson said he would, and seemed pleased over the invitation. He preached and the brethren enjoyed the services, though some of them still remembered the long ago. When I came home I met Brother Johnson and asked him how he enjoyed the service. He said, "Fine, it was a most precious service. I officiated at the Lord's table—it was the first time I ever communed with you people." Then he added, after reflection, "Brother, you people have changed a great deal in the last twenty-five years." We answered, "Yes, Brother, Johnson, that is true, but did you ever think that Brother Johnson has changed some, too?" He answered, "Well, I guess I have, we have all changed."

After 35 years of faithful service, John P. McCorkle, faithful pioneer and servant of the Lord in California, was gathered to his fathers, at Santa Maria, December 14, 1887.

A year later we were in Santa Maria as State Evangelist, holding a meeting. With the aged widow we drove out to the grave of the old soldier and knelt there and asked God to comfort and sustain the faithful companion of his life, and keep all those whom he had been instrumental in bringing into the fold of the Good Shepherd faithful to the end.

CHAPTER III

PIONEER PREACHERS (CONTINUED)

IT is a common saying that "great generals are never born or made until there is an occasion for one." It took the war of the rebellion to produce a Grant and a Lee. So God never raised up a prophet till there was a necessity for one. Elijah and John the Baptist appeared upon the scene of the world's history when the times demanded them and not before. The religious world was ready and needed a Martin Luther, a John Wesley and an Alexander Campbell, at the time these men appeared. There was a work in California that Thompson and McCorkle could not do so effectively as could another type of man. The Disciples needed a man of vision, a prophet who could grapple with some of the bigger problems that were coming to the front, a man who by the pen, which is "mightier than the sword," could contend earnestly for the faith and set out in a definite and succinct way, a constructive "plan of salvation." California needed a man of scholastic training, who could not only cope with Protestant effrontery and Catholic bigotry, but a man

who by education and training could solve some of the mysteries of the Kingdom of Heaven, and train little organized groups of Disciples, not only how to "get into Christ," but how to "grow up into Him in all things, speaking the truth in love."

STEVENSON AND THE WESTERN EVANGELIST

God gave that man to the Disciples of California in the person of Dr. W. W. Stevenson. He first located at Stockton, which at that time was one of the chief supply towns for the mining camps of Mariposa, Hornitos, Indian Gulch and Mokelumne Hill. The church at Stockton had been organized by Father Thompson as early as 1851, possibly earlier. Stephenson at once took his natural position as counselor and co-operator with Thompson and McCorkle and there existed for years between the three the closest friendship.

In the early history of the Disciples' movement Stevenson had come to us from the Presbyterians, in the State of Arkansas. He was a classical scholar, had a splendid library, was a deep thinker, a ready writer and a good speaker. He understood our position and was deeply in love with it. He was regarded as our "big gun," and at the State Meeting and other big occasions he was put up at 11 o'clock on Sunday. At a big campmeeting in the grove near Healdsburg in

1859, we heard him on Sunday at 11 a. m., before an audience estimated at 1500. His topic was, "The Plea of the Disciples for Christian Union." It was a masterly effort.

In 1858, at the State Meeting at Sebastopol, (Yountville), where it was decided to start our first State paper, Dr. Stevenson was unanimously selected to edit it. In fact, he was the only man among the California Disciples at that time, save J. N. Pendegast, especially suited to that kind of work. The "Western Evangelist" was launched with W. W. Stevenson editor and J. N. Pendegast associate editor.

Stevenson entered at once upon the constructive work of our movement in the State. He brought to the front the thought that our plea was a plea for union, not strife and division. He pointed out the real source of all division among Christians, a failure to recognize the absolute authority of Jesus Christ. We give here extracts from his introductory to Volume No. 3:

Success in the great contest against sectarianism and skepticism, depends on the confirmation of a very few simple—yet important propositions. The supreme authority of Jesus may be considered as the first in the list. This is the great central idea, around which all that is expiatory—all that is mandatory in his kingdom—revolves.

It is the want of a living perception of the supreme and universal authority of Christ, that first led to divisions among his people. It is the same cause that has multiplied divisions

among the quasi believers of his word. The true standpoint of disciples is the absolute authority of Christ, which, as an aegis, secures from all harm— from error and division, the true believers.

The voice from the excellent glory of the awe smitten disciples spake in thunder tones, "this is my Son, the beloved, hear ye him." Beneath the shield of his name the modern, as the ancient disciples, "believe great things, should attempt great things." In his name, and by the power of his name, disciples merge into a union and unity in which all names—all distinctions—all loves—all fears—are lost in the ocean of divine affection. The law of the king is love, and while it dissolves every unchristlike tie and obligation, it bears lightly upon the heart—diffusing the fragrance of Paradise through the whole soul; it elevates the will—it frees and ennobles the entire man, shining in the inner heart as a Shekinah of heaven. At the feet of the king eternal, immortal and invisible, every name, every creed, must fall.

The union of all believers must take place before the gospel can have any considerable success upon the large masses of the world. The disciples who unite upon his word, who wear his name, honor his word, and sacrifice everything upon the altar of his sovereignty, are called of God—of Christ and his Holy Spirit as a beacon light to warn and direct divided religionists; to lead them to the only union point, the name (authority) of Jesus; the Christ.

It is the abiding conviction of our whole mind that no reformation can prove beneficial that does not return, in the most positive sense, to the acts of the apostles for the forms and ordinances of Christ's kingdom.

On the other hand, it is just that we repeat what has been often said before: that ordinances, however true in form, can never produce any beneficial result.

Stevenson not only set the standard in this state of our plea before the people, but he foresaw the danger of our drifting into a cold, lifeless, literalistic interpretation of it—the danger of attaching too much importance to the mere forms and ordinances of religion and losing sight of its vital force and spiritual power, hence he continues:

There is not, nor can there be, inherent virtue in an ordinance. Immersion is an ordinance essential for the covenanted use for which it was ordained, namely, the remission of sins that are past. This is only true of it considered as an act of obedience to Jesus the Christ, in which the whole person is given up to God, through Christ, to walk in a new life. Immersion can be of no benefit to the unconscious infant, or the deluded formalist who lacks the fixed purpose of perpetual consecration. He who does not intend to go beyond the water of immersion is either a deceiver or deceived. It is an act the most solemn and significant. In it the penitent believer is formally absolved from his sins, his feet put in the right road, with not only the promise, but also the oath of the Eternal that he will bless in very deed the obedient. It is through faith that the act is performed. It is the act that perfects the faith and renders it living and active. The error of some is, that because a person has made confession and been immersed into the name of the Father, Son and Holy Spirit, with the promise of salvation—remission of sins, that the promise of eternal life is also made a predicate of the same acts of obedience. Eternal life is not predicated on confession, or immersion, or the faith in any or all of these primary acts. The obedient alone has the privilege of seeking after eternal life.

He took up the question of order and organization in our churches. He pointed out that there were "three primary issues in the state that needed immediate attention, better organization and discipline in the churches, the education of young men for the ministry and an organized system of evangelizing the State.

Along these lines he continued for four years as editor of our first State paper. He was one of the ablest writers of his time. A number of his articles were copied into the Millennial Harbinger and the A. C. Review. W. K. Pendleton reviewed his article on the "Eldership" and highly commended it. John W. McGarvey commended his position that it was not "the ordinance or act of baptism that is for the remission of sins," but the "obedience of faith" rendered in submitting to the act.

SAD REFLECTIONS

At this point the curtain drops on the life and brilliant career of this great, and, I believe, good man. The star in the firmament of his brilliant and useful life went out. We would willingly close the book of his eventful life here were it not that there are some questions involved that are of living value, besides there is a duty I feel that I owe to a friend, a man who did more to shape my life aright in the ministry than any other one man. I sat at his feet for two years, in his "own

hired house," preparatory to entering the ministry. I would not be true to God and true to him, nor true to my sense of justice, if I did not here affirm my faith in the purity, the integrity and the faithfulness of the Christian life and character of Dr. W. W. Stevenson. When he first came to the State in 1853, he left behind him, in Little Rock, Arkansas, a wife to whom he never returned. She was a very estimable Christian woman. Stevenson said he often insisted on her coming to him, but she declined. He was in poor health when he came to the State and felt he could not live back there. For ten years he devoted his life energies to the cause of Christ without a word of criticism of any kind. He was called to take the work in San Francisco, where he preached for the church and edited the Western Evangelist. Charles Vincent, a German by birth, a wealthy man, but an earnest disciple of the anti-missionary, anti-organ, and A. C. Review type, was elder in the San Francisco church. Vincent had an adopted daughter, a niece. She was well educated, beautiful and smart. She had been in my mother's home and I knew her well. Stevenson and this girl got married. It was the mistake of his life, but that there was anything criminal or immoral about it, as charged, was a gross misrepresentation of the facts, openly and positively asserted to me by them, and others in my presence. Vincent was incensed.

The San Francisco church at that time was dominated by him. Stevenson and his young wife were summarily expelled from the church, their future usefulness blasted; expelled without notice and without a hearing. It was one of the most flagrant violations of all scripture teaching and precedent imaginable. Stevenson petitioned in vain for a hearing, but Vincent as the "teaching elder" threw it out of court. Stevenson in his sorrow appealed to Father Thompson, the man of God that believed in a "square deal" for every man. At the next State Meeting, Father Thompson called the matter up and moved that a committee be appointed to confer with the elders of the San Francisco church, and ask a rehearing of the case. Thompson contended for this on the ground that a preacher of the gospel has a different relation to the church than that of a member of a local congregation; that the action of a single church condemning or vindicating a preacher is not final; that the preacher, in a sense, belonged to all the churches, at any rate sister churches should be called in council; that no man should be expelled without a hearing in his own defense; then in an outburst of indignation at the treatment Dr Stevenson had received at the hands of a prejudiced eldership, he said: "If Dr. Stevenson were guilty of all that the action of this little handful of brethren in San Francisco implies,

he would not be any worse than David, who the Lord said was a man after his own heart." But it was no use; the cry of "church autonomy" prevailed. Instead of refusing to consider the matter they passed a resolution "endorsing the action of the San Francisco church."

Stevenson and his wife afterwards went to Santa Clara, where he came forward and made a statement to the church in which he said: "I am asking no privileges, seeking no places or positions, I only want to show to the world and to my brethren that I am a Christian and can live a Christian life." They were unanimously received into the fellowship of the church in which they lived and died. I lived in that church with them for years. I have seen the man who stood at one time at the head of the work of the State, acting as janitor, sweeping the floors and dusting the windows, but he was not sour. His library was his companion, to which I had free access. His little wife having loved him, she loved him to the end. She gave up home and comfort and the prospect of a fortune for the Doctor, and she never regretted it.

The old Doctor was present when I was ordained to the ministry. Father Thompson, James Anderson and the Hon. T. H. Laine participated in the ordination ceremonies. Dr. Stevenson made the ordination prayer, which I will never

forget. He heard my trial sermon. His criticism still lingers with me. I had begun by saying "I am not a preacher," and two or three times through the sermon I would interject that statement, "but I am not a preacher." After the benediction, the old Doctor took me by the hand and said, "Only one criticism; don't tell the people you are "no preacher," let them find that out themselves. Self-confidence is half the battle." The advice was and is as true as preaching.

Stevenson is gone; his wife is gone; their three children are scattered to the four winds, but their memory is still green in the hearts of those who knew only to love and admire them. Their first child was a boy, Oscar; the next were two girls, twins. The old Doctor was sitting in the room when the nurse brought in one of the little girl babies, all dressed, and laid it in his lap. After a little while she brought in another and passed it over to the Doctor. He looked up at her in an anxious mood and dryly said: "Did any get away."

CHAPTER IV

PIONEER PREACHERS—Continued

J. N. PENDEGAST

Five years later than Thompson, and following McCorkle and Stevenson, in 1854, there came to the State another Disciple preacher, one whose ministry forms no small part of the history of the Disciples, or "Christian Church" in California; in fact, his sacrificial life forms a part of the very warp and woof of the early history of the churches of the State.

"Uncle Pende," as he came to be known all over the State, was loved not only for his works' sake, but for his tenderness of heart, his jovial disposition and his interest in human kind. There were two opposites which seemed to predominate his nature—extreme jollity, sometimes bordering on gaiety, and extreme sorrow, which sometimes rested on the brink of despair. He literally fulfilled the exhortation of Paul to "rejoice with those that rejoice, and weep with those that weep." He enjoyed a good joke and could tell one with as much zest and satisfaction as any man I ever met. Socially he was a great favorite of the rich and poor alike. He had in him that rare faculty

of being "something to all men, that he might gain some." Like his Master, he was equally at home at the "wedding feast," enjoying the festivities of such occasions, or at the house of mourning, comforting the Marys and Marthas of a weeping world.

As a preacher he was not so methodical as Thompson, nor so impassionate as McCorkle, but he was more tender and tractable than either. He had a happy combination of method, of tact, and of broad human sympathy. He was possessed with a good English education; he had taught school, had studied law, and was admitted to the bar before he became a Christian. His native state was South Carolina, but his parents moved to Virginia when he was a child. It was there that he came in contact with the plea of the Disciples, and he was so enraptured with it that he gave his heart to God and dedicated his life to the plea for Christian Union upon the basis of the "restoration of the New Testament Church in its doctrine, its ordinances and its fruits." In making this decision, he tells that he "conferred not with flesh and blood." He gave up all of his former plans, the flattering prospect of a brilliant career and a lucrative practice in the legal profession for which he had been carefully trained; he laid it all upon the altar of self-sacrifice to God, and counted it but refuse that he might win

Christ and become a winner of souls for His glorious Kingdom.

After his marriage Pendegast moved to Kentucky, where he built up a home and continuously resided until he started across the plains to California, February 15th, 1854. Things on the plains moved along with them in the usual way till they reached the "Devil's Gate," on the Sweetwater River, one hot day in July. There the not unusual thing, on the plains, happened: The oxen, drawing the train of some ten or fifteen wagons, stampeded. You hear talk about horse-and-mule-team runaways, but the most horror-stricken runaway is to see twenty or thirty ox teams, hitched to wagons, stampeded by a band of wild Indians. My Father's train passed through the same experience two years earlier than the coming of Pendegast. Over sixty years have passed, yet the memory of that stampeded ox train is still vivid. The Indians were peaceable that year, but they took a fiendish delight in stampeding a train and in scaring women and children half to death.

Pendegast tells us that in the frightful stampede of his train by the Indians, he was run over by two wagons and badly hurt, from which he never fully recovered. His right arm was broken and his head injured. It is not improbable that this severe shock upon his nervous system had something to do with his passing at the age of 67.

HIS FIRST SERMON IN CALIFORNIA

In the Christian Teacher of December, 1866, "Uncle Pende" published an account of his first sermon in the State. We give below a report of it, written by his own hand. It shows the inner character of the man, big-hearted, full of human sympathy and unbounded trust in God under the most trying circumstances in life:

When we arrived at Truckee River, early in September, our finances were entirely exhausted, and our provisions were nearly all consumed. Things looked dark and gloomy. I was able to walk around, carrying my arm in a sling, but was utterly unable to do any manual labor. Our boys were too small to do anything profitable. Their hats and boots were worn out and thrown away. Their other clothing was in tatters. My wife and myself and two girls were not in much better plight. Our condition was indeed anything but enviable, and our prospects anything but flattering. Added to this, a part of our few remaining work cattle had given out on the desert, and we had not team sufficient to continue our journey.

There we were, in a land of strangers, without food, almost without clothing, utterly without money, and without friends who were able to assist us. Having struck camp on the bank of the Truckee to recruit our exhausted animals, we found quite a number of emigrants who had pitched their tents in the same locality. On the west bank of the river, just opposite our camp, there was a temporary village, consisting of some half dozen willow huts, occupied by traders from the settled parts of California. They had for sale some things which the immigrants needed, and others which they

did not need. Among the latter were whisky and playing cards.

Late on Saturday afternoon, I was reclining on the river bank, reflecting on our condition, and looking in every direction to see if I could discover a single "rift in the cloud" that darkened our horizon. While thus wrapt in thought both anxious and gloomy, two gentlemen, well mounted and well dressed, rode across the river just below me, and turning their horses' heads towards where I lay, approached me and halted. One of them handed me a note well written, containing a request signed by some thirteen persons, that I would prach for them on the next day. I begged to be excused, telling the gentlemen that both my physical and mental condition were such that I could not do justice either to myself or the cause. They still insisted, however, saying they were instructed to urge the matter. After much hesitancy I yielded to their request, so far as to give them a promise.

Next morning, I put my outer man in the best shape I could, and with fear and trembling crossed the river to meet my appointment. One of the traders had removed his goods out of his shanty, and had put it in order as far as circumstances would allow. The shanty was filled to overflowing, and many stood around outside. Many immigrants from the surrounding camps, as well as of the traders and their hangers-on, were in attendance. To preach in this strange, wild land, with my arm yet in a sling, and worn down with physical labor and mental anxiety was a task from which I would gladly have shrunk. But having made up my mind that duty required it, and having given my promise, I felt resolved to make the effort, not forgetting, however, to call earnestly for aid from on high.

When the discourse was finished a gentleman, one of the traders, arose and spoke to the audience, in substance as follows: "I am informed," said he, "that the minister to

whose very appropriate discourse we have just listened, is a poor man with a large family. Besides he has been very unfortunate on the Plains. It is customary, as you know, in California, to make contributions to preachers of the Gospel. I therefore take the liberty, without consulting the speaker, to ask the audience for a contribution; and I hope it will be liberal." Having thus spoken, he passed around a hat, calling only, I think, on the traders, whose number did not exceed six or eight.

The amount of the contribution, if I rightly remember, was twenty-five dollars. The reader may imagine something of my feelings. I cannot describe them. I made an effort to return my thanks, but it was a failure. I was invited to remain and dine with one of the traders. I tried to excuse myself, but they would not take no for an answer. The dinner was excellent, at least in comparison with what I had long been accustomed to. I could not enjoy it. My heart was too full. I thought of my loved ones. I longed to be alone, and to pour out my gratitude to God, while I might relieve my overburdened feelings by giving vent to a flood of tears.

Where these gentlemen got their information as to my being a preacher, or as to my misfortunes, I do not know. I never saw any of them before, nor, to my knowledge, have I seen them since. But my prayer has been and is that the Eye which watches the sparrow's fall may ever be over them for good. May neither they nor theirs ever fail to find earthly friends "when their need is the sorest." And when earthly aid is unavailing, may they find under and around them the wide, strong arms of that Almighty Friend who has said to all his obedient children: "I will never leave you nor forsake you."

As soon as I could decently take leave, I did so. On reaching the camp, only a few rods distant, I asked my wife to take

a walk with me. When we were all alone, I gave her a history of the meeting and showed her the money. The same thoughts were in both of our hearts. First we thought of God, and secondly of our poor hungry children. We felt that He who "feeds the young ravens when they cry unto him," could feed us and ours even in this distant land. We felt that He who clothes the lily of the valley with colors more rich than Kings may wear, could and would provide clothing for those whom He had given us. We both wept heartily but not bitterly. Our tears were tears of gratitude, and of sweet reliance on the promises of our ever merciful father in heaven.

SETTLED IN WOODLAND

Providence seemed to have guided the footsteps of this man of God. While he was temporarily located in the mines, still unable to do a day's work, Joshua Lawson, another pioneer preacher, who had preceded Pendegast by two years, had located in Yolo county, on Cache creek, near the present townsite of Woodland. Lawson had heard of Pendegast, and wrote him a letter to come and hold them a protracted meeting. This he did, and in the spring of 1855 he moved his family to Woodland, where he continuously resided for a quarter of a century, or until the day of his death.

Pendegast at once took his place among that inner circle of preachers who planned and directed things during the first decade of California history from 1850 to 1860. He evangelized all over

the upper Sacramento Valley, and helped to organize and afterward nourish and strengthen most of the churches of the Disciples' faith and practice in that section of the State. He was the first regular pastor of the church in Woodland, which for years under his wise guidance and that of his successors was the strongest church, numerically and financially, among the Disciples in the State. He was one of the chief men in founding Hesperian College, gave largely of his limited means for its support, and was for some time professor of English literature in the faculty.

In August, 1863, he succeeded W. W. Stevenson as editor of the Western Evangelist, which he changed, at the end of the year, to the Christian Teacher, which continued to the State Meeting, 1866, when the convention decided to take up an individual enterprise and divorce the State paper from the State Convention. This action grieved "Uncle Pende" immensely, as a few of his warmest personal friends only knew, for he loved his editorial work and was arranging to continue. The brethren had no fault to find with Pendegast as editor, but they wanted to put the paper upon an individual basis and get it out of the hands of the convention.

J. N. Pendegast was a man of peace, sweet spirited and averse to controversy, but in those stormy days he was often drawn into public discussions.

The people were used to, and really relished a theological diet, and seemed to thrive on it. If a preacher was not a "debater" in those days he was not considered much of a preacher; ability to debate was an essential qualification. The denominational spirit was uppermost in the minds of the members of all churches, and most of the preachers—"like priest, like people." Crowds would go to hear a theological discussion, who knew little of faith, hope and love.

In one of these neighborhood discussions where "Uncle Pende" was crossing swords with some theological warrior, he used to tell how he was taken down by one of the good old sisters in the congregation. It was his time to reply to his opponent. He had taken great pains to state fairly the position of his opponent, and then his own. He then, as a clincher, made an appeal to the Book to prove his position. He said in great confidence, "Let us see what Peter says about it; I think Peter was a better preacher than either of us." Just at that point the old sister, with a piping voice, cried out, "You bet he was." "Pende" said he subsided at once, completely knocked out.

On another occasion he was debating with a Methodist preacher, a Presiding Elder, by the name of Gober. The debate began with G. O. Burnett representing "our people," but Burnett was in poor health at that time and had to quit,

and Pendegast took his place. This seemed to elate Gober and his friends greatly. They were inclined to poke fun at the "defeated Campbellites." Gober, in his next speech, said boastfully that he had "silenced one of the Campbellite big guns, so it wouldn't take him long to dispose of the 'popgun' they had put up as a substitute." Pende was witty. In his rejoinder he retorted: "When I was a boy I made pop-guns for amusement, and I always made them out of an 'Elder.' " The people relished the joke, and Gober realized that he had met a man who could get down to his own level.

Pendegast was very popular with the people and had numerous calls for funerals, weddings and baptisms. Much stress in those days was laid upon a public baptism. Hundreds and sometimes thousands of people have been known to gather along the banks of some beautiful stream to witness the administration of the ordinance after the primitive pattern. Such a thing as a "private baptism," except in cases of sickness or inability to attend, was unknown in those early days; now it is becoming quite popular. In this innovation we are losing much of the real design and purpose of the ordinance. It never was designed for anything more than a public declaration of faith in Christ, a public renunciation of the world and a public initiation into the privileges and bene-

fits of the Kingdom of Heaven. The ordinance, in itself, has no vital connection with the remission of sins, nor the ultimate salvation of the soul. When we do away with the form of the ordinance and the public confession of faith implied in it, it indicates that the ordinance itself in the estimation of its friends is waxing old, and is ready to vanish away. It was designed as a public initiatory act, in which the facts of the Gospel—the death, burial and resurrection of Christ—the death of the subject to sin, his burial with Christ in the grave of sin, and his spiritual resurrection to a new life in Him are beautifully and symbolically set forth.

A BEAUTIFUL SIGHT

In October, 1862, we find Uncle Pende up near the town of Red Bluff holding a meeting. There were several conversions, and he baptized in the Sacramento River. A large crowd gathered to witness the baptisms, which were very impressive. The editor of the Red Bluff Beacon, a local paper, was present, and was so impressed with the scene that he published the following description of it in the next issue of his paper:

"A most interesting scene occurred on Monday morning last, on the banks of the Sacramento River, just opposite Red Bluff. It was the solemnization of the ordinance of Christian Baptism by Rev. Mr. Pendegast, an elo-

quent divine of the Christian (or Campbellite) persuasion, and corresponding editor of that very excellent religious journal, the Western Evangelist. Two amiable and interesting women were the subjects of the solemn rites. The surroundings were all calculated to inspire one with a sense of the pure and beautiful. The day was clear, and the atmosphere of Eden-like softness. In the distance, not very far remote, stood the hoar peaks that chasten the grand views of our northern region, as if they might have been white-robed angels, newly descended to witness the consecrated sight. Clear and sweet and musical rolled the waters of the river at the feet of the reverend man and the hushed assemblage around him. He went down into the crystal waves, with the charge entrusted to his hands, tender and confiding women, fearful in frame, but strong in spirit, as ages ago the harbinger of good, the wanderer of the wilderness, the Herald of Him—the Ancient One of Days—went down into the water with the then unknown Redeemer of the World, and thus made sacred forever an otherwise unmeaning ceremony. As they returned from the depth, none could fail to realize the emblematic beauty of the scene, that symbolized the purification of the Soul, when the sins of our poor

and frail mortality are washed away and gone."

There was not then a "Christian Church" in Red Bluff, but Uncle Pende in his report prophesied that there would soon be, and so there was.

The last task on earth that he took upon his heart was the planting of a church permanently in the State Capital. The efforts of our people there, as in other large centers of the state, had not been so fruitful as we had hoped. For years we had a little struggling band of brethren there, meeting from place to place, with no permanent habitation—a faithful and true company of believers, but poor in this world's goods. Uncle Pende, after he gave up the Woodland Church, made that his special work, and it was through his untiring efforts and self-sacrifice that a lot was secured and a plain chapel was erected on the corner of Eighth and O streets. The first organized independent work of the sisterhood of the State was to assist the Sacramento church in sustaining Brother Pendegast as pastor-evangelist. It was during this great work that the physical man gave way, and the pitying angel pushed the golden gate ajar, and "Uncle Pende," loved and honored by all who knew him, passed into rest.

CHAPTER V

PIONEER PREACHERS—Continued

Standing out conspicuously on the roll of honor, and to whom honor is due, among the little company of pioneer preachers of the "Christian Church" in California, is one whose name became a household word among the Disciples of this State, and also of our neighbor State of Oregon—

GLENN O. BURNETT

The subject of this sketch was born in Wilson county, Tennessee, October 14, 1809. When he was a boy, the family moved to Missouri. They were among the first in that State to embrace the principles of the "current reformation." Glenn and Peter, a younger brother, grew up together. They were bright young men who developed "speaking ability" among the early churches of the Disciples in that State. They often edified groups of brethren in their youthful days by their ability to tell in a charming way—

"The old, old story
Of Jesus and His love."

People were drawn to them also by their devotion to each other. My father and mother knew

the Burnett brothers well in my native State, Platt county, Missouri. Peter became a lawyer. He came to California and was chosen the first Governor of the State. Another brother, Thomas, became a zealous Methodist preacher, and G. O. an able preacher among the Disciples. In 1846, three years before Father Thompson arrived in California, G. O. Burnett came to Oregon. For twelve years he devoted the best energies of his life to the planting of the Cause which he loved better than life itself, in the "Web-foot State. When we were in Oregon in 1863, they had a saying there that "the Campbellites and the fern had taken Willamette Valley."

In 1858 Burnett came with his family to California. Forty years of his ministerial life were spent on the Pacific coast. He made several overland trips to Oregon and return after he first came to the State. Burnett was not a very stout or healthy man; he had frequent ailments. No doubt but these camping-out trips added greatly to his physical comfort and prolonged his life, perhaps, several years. We remember on one occasion a brother preacher said to him, "Brother Burnett, you have made several trips to Oregon and return, I understand." "Yes," said Brother B. "I am well known on the road between here and Oregon. I can borrow flour anywhere on the road with a promise to pay it back on my return."

Burnett in many respects was a remarkable preacher in his day and generation. Like many public men of his time he had not had the benefit of a scholastic training, but it would be a misuse of terms to say he was an uneducated man. Some of the biggest men this country has ever produced never received a sheepskin from a college. Abraham Lincoln was one of them, Grover Cleveland was another. This does not argue against scholastic training, but it does argue against false standards of education. It is not all gold that glitters, and not every man is an educated man who holds a diploma from a college.

"Small skill in Latin, still less in Greek,
Is more than adequate for what I speak."

Burnett, like Lincoln and many others, inclined his ear unto wisdom and applied heart unto understanding.

In a private conversation with the writer of these lines, on one occasion, he said, "Young man you ought to be a preacher; you are capable of accomplishing much good in the ministry of the word." The writer excused his hesitating attitude at the time, by pleading a lack of educational advantages necessary to so great a calling. The old man replied by reciting a chapter in his own experience. After relating his lack of opportunities in his early life, he said he was once asked, "Where did you finish your education?" He an-

swered, "It is not finished; it is still going on, I am learning more every day." The questioner then explained that he meant, "From what school did you graduate?" Burnett replied, "From an old log cabin in the backwoods of Missouri, with a grease cup and a twisted rag for a lamp." It was in this way that he and the men of the Lincoln type got their education. Like the gold diggers, they dug it out of the Book of God, the book of Nature and the book of human experience.

G. O. Burnett, like Thompson and Pendegast, was loved by nearly everybody; they had few enemies. McCorkle was of a different type, but not less useful; he made enemies, but he bound his friends to him with hooks of steel. Like Mark Twain, he was for peace, and was "going to have it if he had to fight for it."

Burnett's overpowering passion, in the ministry, was the missionary spirit. He believed as firmly in the front end of the "Great Commission," "Go teach the nations," as the latter end, "Baptizing them into the name of the Father and the Son and the Holy Spirit." He was an out and out "Missionary Society" advocate, as was Thompson. Rose was against "all human organizations." McCorkle was doubtful, and Pendegast was hesitating. But many of the smaller preachers, with the rank and file of the churches of the A. C. Review type, were dead against any co-oper-

ative plan of missionary organization outside of the local church. Along these lines, in this State, the battle was fought for a broader interpretation of "Our Plea," and for a State-wide basis of co-operation in missionary work. This conflict lasted for two decades; the church co-operative plan finally won out, which resulted in the organization of the State Convention and the adoption of the "Delegate Convention" system. Burnett and Thompson preferred the Missionary Society plan, but were ready to accept any form of organization that would meet the necessities of the case, not in conflict with the spirit of the divine law. Many times they went down to defeat, but rose again and again till victory at last perched upon their banners, not entirely,however, till these old veterans had dropped into their graves.

Burnett's sermons were not of the oratorical or declamatory style, but were analytical and expository. The people enjoyed hearing him, and the church in various ways showed its appreciation of his splendid ability. He was elected president of the first and only State "Missionary Society" organzed in California, which lasted about two years and then died. He was twice elected president of the State Convention; he was editor of the "California Christian," the State paper which succeeded the Bible Expositor. He was appointed on a committee to confer with the Baptists on the

question of union between them and us, in those days when the two were courting. He was a member of the first State Board under the new order adopted in 1880.

The first years of his California ministry were spent in the upper Sacramento valley, but feeling the weight of declining years, as the shadows of evening were lengthening, and desiring better schools for his children, he finally settled in Santa Rosa, where he continued to reside until July 7th, 1886, when the "Lord took him."

J. P. ROSE

Another man who belonged to and was a leader of that Spartan band of pioneer Disciples who laid the foundation of things in California, and who deserves special mention in this historical sketch, was J. P. Rose. Rose was a strong man, mentally and physically. He was not as aggressive as any of the men heretofore mentioned, but he was a wise counselor, a good preacher and a public-spirited citizen. Rose took more interest in the political and social side of life. He was elected more than once to the legislature from his county. He believed that it was the duty of the preacher to become a factor in the social, educational and political welfare of the State as well as of the church. We look back along the stream of time, and we can see that Rose was right, though his

views at that time, (fifty years ago), were not popular with the people, nor with the average preacher. There were not a few good conscientious Christians in those days, some of them preachers, who contended that Christians should not vote, nor take part in the social and political life about them; that they should be "in the world, but not of it." The devil took out a patent on that argument and pressed it for all it was worth till the people got their eyes open. The Christian must not only "render unto Christ the things that are Christ's," but to Cæsar the things that are Cæsar's.

Human governments are a part of God's plan in the salvation of the world. Upon every Christian man and woman is laid the responsibility of trying to mould the civil government after the principles and teaching of the Christ.

"Rose came to the State in 1853. He established and built up a home on Coon creek in Sutter county. The field of his labors was principally the northern tier of counties lying east of the Sacramento River, from Sacramento to Oroville. He took an active interest in state work, was a wise counselor at the State meetings, was president of the State Convention in 1864, at Santa Rosa, the largest perhaps that we ever had. After twenty years of faithful service in the "restoration movement," in the strength of his Chris-

tian manhood, he sickened and died at Manzanita, Placer county, in 1870. His body reposes in the cemetery near Lincoln, California.

OTHER PIONEERS

In writing the history of the men whose names have been mentioned we have not been forgetful of that larger group of pioneer preachers among the Disciples of the State, who though not so prominent as leaders of the State forces in the march to victory, were not less important as organizers and leaders in the localities where they were called to labor.

"LAWSON, THE PEACE-MAKER"

Joshua Lawson was born April 4, 1804, in Jackson county, Tennessee. The family moved to Missouri in 1840, where they remained till they started across the plains with ox teams in 1852. In September of the same year they arrived at Gold Hill, Sierra county. In December, 1853, they went to Yolo county and settled near Woodland, before the town was located.

Joshua Lawson began to preach in 1835. He was a fine mechanic, and like most of the pioneer preachers of his day, he toiled with his own hands to make a living. With horny hands from incessant toil they would stand before the people and point them to the "Lamb of God that taketh away the sin of the world."

Lawson preached the first sermon by a Disciple preacher, in Yolo county, under an oak tree where the town of Woodland now stands. He, with Thomas Thompson and J. N. Pendegast, organized the first "Christian Church" in the Sacramento Valley. Early in the history of our churches in the State, Lawson obtained the distinctive appellation of "The Peace-Maker." This title was given him because of his disposition and his ability to reconcile neighbors and brethren. He was frequently called upon by neighboring churches to intervene in the interest of peace. He seldom failed on his heavenly mission.

Lawson raised a large family, which was devoted to the church; he had only two sons, Bail and John D. Bail was a preacher of no mean ability, but died in the early seventies. John D. still resides in Woodland and has been a member of the Official Board of the First Christian Church there for nearly a half-century. Mrs. Shellhammer, the only living daughter out of seven, resides in Berkeley. December 21st, 1862, Joshua Lawson, "The Peace-Maker," was "gathered to his fathers."

GEORGE KINKAID came to the State in 1857, and settled in the Visalia country. There was a group of Disciples who settled in that country in the early fifties. Among those first settlers was an old Brother Vice and his wife, Sallie.

They were known and loved by all the people. When the chief town of the county was laid out the people wanted to honor these pioneers by naming it for them, but Viceville didn't sound good, so some poetical genius suggested that "Aunt Sallie" be honored also in the naming, and he proposed that Vice and Sallie be combined and euphonized, and that they name the town Visalia. Kinkaid came north in the seventies and preached in Danville, Oakland, San Jose, Sacramento, and other points. He was a good talker and a most worthy man.

WILLIAM BROWN was another pioneer preacher of sacred memory, who traveled and preached all over California (North). He came to the State in 1852. He was in Ransom Powell's train that came over the plains with ox-teams.

"Uncle Billy," as they called him, was very careful of the welfare of his family, "Sally and the children." Powell used to tell how Uncle Billy, when coming down some steep hill with a log tied behind to hold the wagon back, would walk at the heads of his oxen and say, "Hold back, Buck, hold back, Bright, set back Sally and the children." Brown was not much of a preacher, but he was a good exhorter and exhortations counted in those days; besides he was full of fire and zeal for the Disciple movement. Many of the pioneer Disciples in our movement were imbued

with the same spirit of the early Christians in apostolic times. They thought that their cause was going to sweep everything before it; that it would soon triumph over the world; that the "sects" would soon be knocked out, and that the Lord would come back to the earth in their lifetime. Brown had that faith and zeal to begin with, but he got over it before he died.

BYRUM LEWIS. Another fine exhorter and useful man in the pioneer work of the State. He baptized my father, in "Old Missouri," before I was born. He came to the State in '54, labored principally in Sonoma and adjoining counties. He was frequently put up at the State Meetings to follow the man who delivered the sermon with a burning exhortation. The arrangement often brought good results. It was the writer's pleasure in after years to baptize some of the grandchildren of the man that baptized his father.

J. K. RULE came to the State in 1856. He settled in Santa Clara Valley near Gilroy and was connected with the Gilroy Christian Church during the remainder of his life. He was the captain of his train in crossing the plains. We have often heard him relate how on each Sunday morning during the entire trip the members of the train would assemble for worship. Father Rule would lead the services. After reading from the sacred page, singing and prayer, they would partake

of the emblematic loaf and cup, in remembrance of their crucified and resurrected Lord. They would then proceed on their journey.

J. K. Rule was a man of a pure life and a kindly disposition. There was no combativeness in his nature. He had that love that is first pure, then peaceable; that thinketh no evil; that is long suffering and kind. The people recognized this fact, hence he was greatly loved and respected by everybody, especially the members of the denominations who, in those days, were more bitter against each other than anybody else. On one occasion, at a big Methodist camp meeting in the neighborhood, Ben Johnson, the "Campbellite killer," was there. One evening Father Rule came, and was invited by the local preacher to a seat on the platform. When he stepped onto the platform he was introduced to the Rev. Ben Johnson. Each extended his hand. The audience, knowing the character of Johnson, looked for an explosion, but they greeted each other cordially. Just then a wag in the audience, who took in the situation, spoke out in an audible voice, "Heaven and hell have met." Rule, like Brown and Lewis, was a powerful exhorter. At the State Meeting at Yountville in Napa county, in 1858, he was appointed to follow McCorkle with an exhortation and appeal to sinners. Mac himself was no slouch on an exhortation. Six or eight re-

sponded to his invitation. Then came Father Rule. His appeal, following Mac's convincing argument was tender. Sixteen responded to the invitation appeal. Father Rule was overwhelmed with joy. After the close of the service he embraced Brother McCorkle and said, "I thought they were all coming."

JAMES ANDERSON

Few men were better known among the pioneers and workers of the "Christian Church" than James Anderson. He came to the State in 1847. He met Thomas Thompson and his family in the mines in 1850. He married the only daughter of Thompson, and afterward was baptized by his father-in-law. In 1857 Anderson began to preach and at once became active in the Lord's work. Anderson was a man of strong convictions and of a very positive turn of mind. These very desirable traits of character sometimes led him, we think, into extreme views concerning men and measures, but no one ever had any just grounds for calling in question his integrity of heart and purpose. We were intimately associated with him in the Eldership and other Christian work, and knew him well. He took great interest in educational matters and was on the board of trustees of Christian College at Santa Rosa. In the late sixties he went to Ukiah. While there he was

elected county clerk of Mendocino county, which position he held for two years. He was afterward deputy county clerk of Sonoma county for four years. At one time he was district evangelist of the Santa Clara district.

On Sunday, April 18th, 1884, he preached in Cloverdale. His subject was "Trust." He had proceeded not very far in the development of his theme, when he was seen to reel and fall to the floor. Death had struck him. His last words, as he fell, were, "Trust in God."

Ten years later we laid his wife, the companion of his life, by his side, in the cemetery at Santa Rosa.

REFLECTIONS

Up to this point, we have named only those who reached the State and labored during the first decade of our history, from 1850 to 1860. There were others whom we have not mentioned, noble and deserving men. Some of them preachers, but we must stop somewhere.

There was L. D. Correll of Nevada county, F. W. Shephard of Contra Costa, J. W. Prather of Watsonville, D. McSwain of Snelling, W. J. Kirkpatrick of Sonoma county, Nathan Porter of Napa, and J. J. May, who came to us from the Presbyterians at the State Meeting at Sebastopol (Yountville) in 1858. John O. White, a great

evangelist from Missouri, came in '57. He held some great meetings in Napa, and one at the "Big Plains" in Sonoma county, near Healdsburg. He returned a year later.

These all died in faith, not having received the promise, but confessed that they were pilgrims and strangers in the land. They had no abiding city here; they were seeking "a city yet to come, a city which hath foundations, whose builder and maker is God." But all of them left a heritage behind them: the heritage of a life spent for others, the heritage of self-sacrifice that they might bequeath to us the civil and religious liberties that we now enjoy. These men gave to the world the best that was in them. Few of them left sons to take their places. The conditions were not favorable to that result.

Thomas Thompson gave to the State and the Church a step-son, who was an honor to his name, the Hon. T. H. Laine. It was the hope of his step-father that the boy would become a preacher, but the counsel of his mother, who preferred the law for her son, prevailed . Laine never lost his faith in Christ, nor his devotion to the church. He had great respect for his step-father, for his fatherly guidance. He was an elder in the little church at Santa Clara at the time of his death. He often conducted the services at the Lord's table, and the social meetings of the church. He

became a great lawyer, and was a leading member of the Constitutional Convention in 1879 that gave to the people of this State a new Constitution. He was one of the officiating elders at the ordination of the writer to the ministry in 1870. It was our sad experience a few years later to officiate at the funeral of three of his children, all of whom died of diphtheria within a week. Laine, at the age of 57, passed suddenly away, in the very zenith of his manhood.

Pendegast gave to the State a very brilliant son, who was cut down by death before he had reached the ambition of his young manhood. William Wirt Pendegast was one of the most promising young men the State ever produced. His father so longed for him to become a preacher, but there was little promise to an ambitious young man in those days to enter the ministry in California. At that time there was not a church of the Disciples in the State that was sustaining a preacher all of the time. Young Pendegast was elected to the State Senate, and he had set as his goal, the United States Senate, which he would have no doubt reached had the grim reaper not claimed him. After his death Newton Booth, then in the United States Senate from California, wrote a letter to "Uncle Pende," in which he said:

"Mr. Pendegast, I want to say to you that I have heard the most brilliant men in both houses

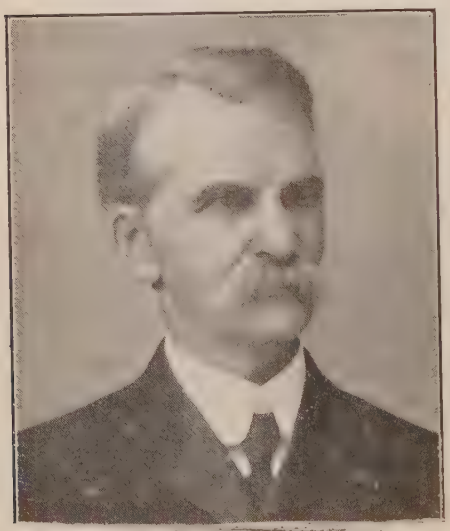
of Congress. I have heard the most noted orators of two hemispheres, and I have never heard a man whom I regard as superior to your son, as an orator."

G. O. Burnett left two sons behind him, who have done great honor to their father's calling and life. Peter R. Burnett, a loved and faithful minister of McMinnville, Oregon, and A. G. Burnett, of the Appellate Court, in California. The latter was first inclined to walk in his father's footsteps, but he, too, saw little encouragement to a young man to choose the ministry as a profession. He has been loyal, however, to the church and has risen to great eminence in his chosen profession.

We now part company with the pioneers, for a season only, to meet with them again and again along the pathway of this historical sketch.

G. O. BURNETT

JUDGE ALBERT G. BURNETT



PETER BURNETT

CHAPTER VI

ORGANIZATION OF CHURCHES—THE STATE MEETING

It was the practice of the miners from 1849 to 1855 to spend their winters in the business centers or sea coast towns and valleys of California, then go back to the mines and remain till the next fall or winter. In the late fall, before the rains came, many of the mountain streams would dry up, preventing placer working, which was the principal form of mining in those early days. In the winter months, Sacramento, Marysville, Stockton, Benicia, San Francisco, Napa and San Jose were crowded with miners. Most of them had their "sacks" of gold dust and were prepared for a "good time." Every merchant or trader in those days had his scales to weigh gold dust. The only coin in circulation for some time was Mexican silver. That is where the old Californian gets his idea of "two bits," "four bits" and "six bits." The Mexican "Bit" was 12½ cents. I walked into a fruit store in Chicago in '93 and said, "Give me two bits' worth of oranges." The clerk said, "You are from California." I said, "Why?" "That two-bit phrase gives you away."

Thomas Thompson, following the custom of

other miners, in the winter of '49, came with his family to the Santa Clara Valley. After looking around he located on a piece of land near Santa Clara, which he afterward purchased, and on which he resided the remainder of his life. During the winter of '49 and '50, he hunted up Disciples and preached as opportunity afforded. He preached near where he was living, and also to a little group of Disciples and their neighbors on Guadalupe Creek, beyond the "Willows," southwest of San Jose. In the spring of 1851 he sold his Miners' Home at Coloma, left the mines and settled permanently in the Santa Clara Valley. Immediately on his return to Santa Clara he hunted up the scattered Disciples and organized the Santa Clara Christian Church, in a little vacant building on the road between his own place and the old Santa Clara Mission. A little over a year later E. N. Ware and wife, my father and mother, put their membership into that church.

The idea has generally prevailed that the Santa Clara church was the first church of Disciples organized in the State. It has been so published, but the historical facts do not justify that conclusion. To Thompson belongs the honor of organizing the first "Christian Church" in the State, but that church was not located in Santa Clara. The winter of 1850 Thompson did not spend in Santa Clara. He evidently did not want

to get so far away from his property interests at Coloma, so he spent the early part of the winter in Stockton. There he found a group of Disciples, as in other sections of the State. He preached to them, and before he left them he organized them into a little church. This historical fact is substantiated by Thompson's own words. In 1853, when Stevenson came to the State and located at Stockton, before Thompson had heard of the arrival of J. P. McCorkle in Napa (the means of communication were limited in those days), he wrote Stevenson a letter in which he said, "We are the only two preachers of the Disciples in the State, you at Stockton, the first church, and I at Santa Clara, the second." Couple this with Thompson's statement already quoted in a previous chapter, that he was the only preacher of our people in the State for the "first two years, during which I organized several churches," and the proof is conclusive that he organized both Stockton and Santa Clara.

Thompson's strong forte was organization. He believed in it. He felt impelled, by the power of divine love for the salvation of the world, to visit as many as possible of the little groups of brethren scattered over the State, and organize them into churches of Christ, help them to select the most fitted of their number to take the oversight of the flock, to conduct their Lord's Day meetings

and administer the ordinances. It was not infrequent, in those primitive days, that an elder of the church not only presided at the Lord's table, but was called upon to administer the ordinance of Christian baptism.

In addition to this Thompson had the plan in his mind of some kind of State co-operation that would bring the "brotherhood' of churches into closer fellowship. After he and McCorkle met, they were in constant communication and co-operation, organizing new churches and strengthening those already in existence. McCorkle had organized a church in the spring of '53 at Sebastopol (Yountville). In 1854, Thompson assisted Lawson and Pendegast in organizing a church at Cacheville, (now Woodland). In the same year he assisted McCorkle in organizing the church at Santa Rosa.

In October, 1854, Byrum Lewis, a preacher who had just recently arrived in the State, organized a church in Vaca Valley, with A. C. Hawkins, Thomas J. Janes and a few others as charter members. In February, '54, Thomas Thompson and Wm Higgins organized a church at Gilroy. There were a number of well-to-do brethren, for those days, in that section, and in '57 they built what was called a "fine meeting house." One of its chief attractions was that it had two doors for entrance at the front end, one for the men and the

other for the women, who were seated on the side of the house opposite from the men. Besides, the house was painted, which was looked upon as "putting on some style," in those primitive days. This was the first meeting house built by the Disciples in California, so far as we know. In February, '57, a group of twenty-five Disciples organized a church at "Big Plains," Sonoma county. In the spring of the same year, John O. White, a powerful evangelist from Missouri, held a meeting for them and added about sixty to their number. In 1858, J. P. McCorkle and Father Thompson organized the church at Healdsburg, and in the fall of the same year, Jesse Derrick, a local preacher, went to Ukiah and organized a "Christian Church" there.

In the meantime, Pendegast and Lawson, Byrum Lewis and "Billy" Brown, J. K. Rule who came in '56, and Kirkpatrick, besides others, not ordained preachers, but "speaking elders," had not been idle. Small groups of brethren all over the State (North) had been organized in a way and were meeting on Lord's Day to celebrate the Lord's Supper and to exhort one another to good works. So at the fifth State Meeting, held at Mark West, six miles north of Santa Rosa, in September, 1860 (the first statistical records of our strength in the State), the following churches were reported with an aggregate membership of

1223, and an enrollment of 45 delegates from the churches: Healdsburg, Big Plains, Cache Creek, Santa Clara, Bear River, Grass Valley, Far West, Ukiah, Gilroy, Butte Mountain, Mark West, Lake Port, Santa Rosa, Potter Valley, Sacramento, Stockton, Manzanita, Vaca Valley, San Francisco, Shaw's Flat, Franklin, Old River, Liberty, Putah, Green Valley, Napa Valley, San Ramon.

THE STATE MEETING ORGANIZED

As previously stated, Thomas Thompson was a born missionary; he was an organizer and believed in co-operative organization for the spread of the gospel and the extension of the Kingdom of God in the earth. He was not wedded to any particular theory or plan of co-operation; it was accomplishment that concerned him most. Any plan that would carry the Gospel to all nations and that would result in planting churches of Christ, of the "primitive faith and order," suited him. Any theory of church autonomy, or independency, that opposed individual effort and co-operation, or that denied the right of the churches to form co-operative organizations for evangelistic or missionary purposes, found no countenance or support in Thomas Thompson.

After a sufficient number of congregations had been organized over the State, to form a working basis of co-operation, Thompson began to study

out a plan of State organization. He hit upon the idea of a State Meeting. This meeting, in the nature of the case, was not to be strictly a "delegate convention," though the delegate idea was included in it from the beginning. It was to partake more of the nature of a mass meeting of the Disciples from all over the State, whether organized into local churches or not. There were many communities, as yet, where there were groups of Disciples, but no church organization. Thompson tells us: "I thought out the plan of the State Meeting, submitted it to my home church, Santa Clara, for adoption, then carried it around and submitted it to other churches for their approval." There were but few churches to approve, but he knew the value of unity, of voluntary co-operation, also of prompt action.

At this time Thompson provided himself with a horse and buggy. Previous to this he had made his missionary tours of the State partially on foot, on horseback, and by such public conveyances as were accessible in the then wild and undeveloped country. This was in the spring of 1855, and Thompson was 60 years old. The constant toil of former days had begun to tell upon his vitality. This horse became as famous in Disciple history in California as Napoleon's charger at the battle of Waterloo. Whenever "Father" Thompson, wearing his white beaver hat, and driving his

snow-white horse, appeared on the scene of battle against sin and sectarianism, a shout of victory went up. He was recognized as the old veteran general that never lowered the "milk-white flag of the cross," or surrendered to the enemy, but contended for the faith to the last man and ditch. As late as 1870 we saw the old patriarch of his Tribe still driving the same white horse, "old Charley."

It is interesting to relate here how Thompson got the title of "Father." Our people have always fought shy of all titles applied to preachers. We remember in the early seventies when N. E. Cory, father of our brother, "Abe" Cory, of the Men and Millions Movement, was in California. He had some controversy with a Methodist preacher who addressed him as "Dr. Cory." Cory protested that his divinity was not sick and had no need of a doctor. Cory came to us from the denominations, and had no hankering for the fleshpots of denominationalism.

It must be remembered that in the early history of those times everything was Catholic, religiously. Father, as a title or an official distinction for a preacher, was as common then as Rev. or Dr. is now. Judge Moore, District Attorney Archie and Angus Boggs of San Jose were standing on the street one day; they were old friends in Missouri, and were discussing in a friendly

way priests and preachers and their influence in the community for good. Moore mentioned several Catholic Fathers, whom he regarded very highly. While they were conversing, Thompson came walking across the street. Boggs knew Thompson well, "back in old Missouri." When he came up to them, Boggs said to the others, "Gentlemen, it is my pleasure to introduce to you my friend Father Thompson; he doesn't wear a surplice, nor a mitre; he is just plain Thomas Thompson, but he has got more of the Christianity of Christ to the square inch in his make-up than any preacher I ever knew." The incident was told by Thompson to a few of his intimate friends. The religious cognomen, given in jest, stuck, and in derision of all sacerdotal titles and distinctions for the clergy, the habit obtained among the preachers of dubbing each other with some sort of title. The members took up the habit—Thomas Thompson became "Father Thompson," J. N. Pendegast "Uncle Pende," J. P. McCorkle became "Stormy John," so named by the Griggsbies and the Coombsies, noted racing men of Napa county, who later named one of their celebrated race horses Stormy John, in honor of McCorkle.

H. H. Hendrix, who came to the State in '59, was the "Oregon Whale;" A. V. McCarty, who came the same year, was the "California Apollo."

Thompson, in a letter to the Western Evangelist, in June, 1864, says:

> In '55, I proposed to the church at Santa Clara a plan of co-operation through a State meeting. This was to be presented to the several churches. The plan being made out and adopted by the Santa Clara Church, they made it my duty to visit the other churches, and submit the matter to them. This I did, and all the churches agreed to meet and co-operate. This plan strictly guarded church rights, and distinctly stated that the co-operation or State Meeting should not interefere with church discipline, or in any way control the action of any congregation, the only object being for consultation and conference for the more successful spread of the gospel."

He visited Stockton, Vacaville, Woodland, Santa Rosa, Napa and a few other points where there were groups of brethren, but not yet organized. The proposition was enthusiastically received wherever he went. The call for the State meeting was issued to convene at Stockton in the fall of 1855. When the time came for the State conference to convene there were representatives from all the churches above named, and several brethren from remote localities in the State, where they had not yet organized. The brethren of Stockton had provided an "upper room" in the busi-

ness part of the town; there the little company of Disciples met and began the work of State co-operation. There they prayed, they sang and exhorted one another to good works; there they began to plan for the organized work of planting churches and preaching the Gospel throughout the State of California.

There was no local pastor in those primitive days, the thought of a pastor for each church was yet unborn; the elders were the local shepherds of the flock. Those who had the ability to conduct the public worship were commonly referred to as "teaching elders," but Thompson's idea was from the beginning to group the churches into districts with an evangelist for each, to look after their interests as a whole; then provide a State missionary, or evangelist to have the general oversight of the State work, the State meeting to be the rallying point of the concentrated forces of the whole State. After over fifty years of attempted plans, discussion and controversy, State and National, we are now trying to unify all of our missionary agencies and put them under this simple and effectual agency of co-operation that was thought out by many of the fathers in the beginning. It is the plan after all that will ultimately be adopted in both State and Nation, because it preserves the freedom of the churches, yet makes the local church the basis of co-operation.

Thompson in the same article referred to says:

> Our first State Meeting assembled at Stockton—divided the State into districts, and recommended to the churches to choose one or more evangelists in each district. This was done in some, if not all the districts.

It was agreed among them that Thompson should have the oversight of the Santa Clara valley and all that section south of the bay of San Francisco. McCorkle was to be bishop or overseer of the north bay section. Lawson and Uncle Pende were to look after the spiritual interests of the Sacramento Valley, while to Stevenson was assigned all that region south of Stockton. Thompson and his brother preachers there assembled did not dream of the magnitude that the movement which they were inaugurating would attain in coming years. That State meeting was destined to become famous throughout the State and beyond the limits of the State. For years it was the largest, the most influential and the most noted religious gathering on the Pacific slope. They little thought that in the oncoming years thousands would assemble at some of these annual State meetings and be addressed by such men as Robert Graham, D. Pat Henderson, Ben Smith, T. P. Haley, L. B. Wilkes, Alexander Proctor, John W. McGarvey, and other Disciples of national reputation in their time.

State Meeting Organized

The second State meeting was held in Vaca Valley on the ranch of A. C. Hawkins, a pioneer Disciple, full of faith and good works. Hawkins and Jedikiah Williams, father of the late Frank Williams of Vacaville, were sent as delegates to the Stockton conference; they extended the invitation of the Vacaville people, which was accepted. The sessions of the convention were held in a little school house that Hawkins and some of his neighbors had erected on his ranch. Hawkins made all the arrangements for the meeting, furnished camping ground for those who came prepared to camp out, furnished hay and wood to the campers, killed a beef and furnished free meals to all delegates or messengers from the churches. (They called them "messengers" in those days—they were rooted and grounded in the principle and practice of the Disciples of "calling Bible things by Bible names"). Those primitive Disciples in California were not only impressed with the value of Acts 2:38, but they had imbibed much of the spirit of Acts 2:43-45, "All that believed were together, and had all things in common." This feeling, coupled with Hawkins' generosity in entertaining the messengers at his own expense, had much to do in suggesting the idea of a State encampment with a free table and free entertainment for all.

The third State gathering, (1857), was held in Yolo county, on Cache creek, near the present town site of Woodland. This meeting was largely attended by Disciples from distant parts of the State (north), and was entertained by the Cacheville Church and the citizens in their homes. It was at this meeting that it was "resolved that we make the next meeting a State encampment with free table and entertainment for all who desire it."

The next year, (1858), the meeting was at Sebastopol, (Yountville), Napa county. J. P. McCorkle had charge of the preparation and management. It required several acres of ground in a few years to accommodate one of these great meetings. Many people came with their entire families and camping equipment. Many brought tents. "Bay Point Smith" would come every year from the San Joaquin with four horses hitched to a header wagon, with a canvas covering, in which the family lived and kept house; others would come with nearly all of their household goods, a coop of chickens at the rear of the wagon, and leading behind a fat cow or ox, as a donation to the meeting.

These meetings were sustained financially by the voluntary contributions of the people in the section where the meeting was held, and by the offerings sent by the churches. People outside of the churches contributed much in the way of beef cattle, sheep, hogs, flour, potatoes and vege-

tables. The Hon. Wm. Johnson, of the Sacramento river section, who was president several times of the convention, and for years president of the State Sunday school convention, and member of the first State Board, each year sent a ton of sweet potatoes, raised on his ranch, to the State Meeting. A great many brought tents and their own camping equipment, but it became necessary soon to erect temporary board tents of lumber, acquired temporarily of neighboring lumber yards. A large arbor was erected in the center of a square plat of ground; around this on the edges of the plat were built the wooden camps for attendants. On another part of the grounds was the cooking establishment—bake ovens, large kettles, roasting pits, like a 4th of July celebration, long tables to seat from three to five hundred people, where frequently over 1,000 meals a day were served. Nearby pastures were rented for brethren to turn their work horses in during the meeting. In addition to all this, there were many "privileges" let to the highest responsible bidder, which brought in quite a fund for the expenses of the meeting. A restaurant, store, ice cream and candy shop, tobacco and cigars (nearly all the preachers smoked in those primitive days), barber shops, laundries, and every needful thing for the comfort of the people. Immense hay yards for horses were let. The receipts for these

privileges have run up to $1000. In a few years these meetings became so popular that special telegraph wires were run out to them from the nearby town to accommodate the people and the daily papers were delivered on the grounds.

Just what the average cost of one of these annual State Meetings was for free entertainment is difficult to determine; they never came out behind, and frequently there were several hundred dollars over for the next meeting. At San Jose in 1870, when John Ware was treasurer of the meeting, he kept an itemized account of cash and produce contributed, and it was considerably over $2500. Looking back over the past, it looks like a vast amount to expend on one supreme effort each year, but it was the best that could be done at that stage of our movement in the State. It was a great revival effort, a time of refreshment from the presence of the Lord. Many parents brought their children to the State Meeting to be converted, and they were converted. The business part of those meetings never was popular, because they interfered, it was said, with the preaching of the Gospel for the conversion of sinners; yet in those unpopular business meetings a few thoughtful people were working out the problems of our future and greater work.

The order of religious exercises at those meetings was about as follows: 8 a. m., Prayer; 9 a m.,

J. P. McCORKLE BAPTIZING IN RUSSIAN RIVER

FREE TABLE, STATE MEETING

convention; 11 a. m., preaching, followed by an exhorter; 2 p. m., dinner; 3:30, preaching, followed by baptism. Evening, preaching at "early candlelight," followed by exhortation. Before the day of coal oil the grounds at those meetings were lighted by candles in large square boxes made of window sash nailed together and suspended under the arbor and around the grounds. The crowds that attended those meetings on Sundays often reached up into the thousands, and the number of baptisms were from 50 to 150. The meetings generally began on Friday evening and lasted over two Sundays. They were held in different localities in the State. Applications would come in, and frequently there was a spirited contest between the different localities, as to which should have it. Woodland, San Jose, Santa Rosa, and Yountville, Napa county, were the principal localities where the annual meetings were held. Of the thirty-five of them held before the final location at Santa Cruz, twenty-four were held in Yolo, Napa, Sonoma and Santa Clara counties. Yolo county had six, Napa six, Santa Rosa five, San Jose five, Stockton three, Vacaville two, Manzanita, Liberty, Lockford, Sacramento, Wheatland, Gilroy, Healdsburg and Ukiah, one each. In the light of present methods, one looking back over a period of sixty years, might be disposed to criticize this concentration of energy

in one supreme annual effort, but we doubt very much if the times would suggest or were suited to any other method that would have served better.

They were great meetings; they cost time and labor, but the inspiration they gave to the scattered forces of the State, the unity of sentiment and purpose which they created and cultivated, was worth all the time and sacrifice bestowed upon them. One who had once enjoyed the fellowship of one of those meetings never lost the vision, it lingered with him down through the changing years.

We might relate many incidents of interest, some of them thrilling, which occurred in connection with these great meetings, but one or two will suffice. At Woodland, one year, the writer did the baptizing. There was a young lady from Sacramento attending the meeting with friends. She came under conviction and wanted to be baptized, and came to me about it. I advised her to write her father and tell him just what she had told me; she did. That evening she got a telegram, "Take the next train for home." When the invitation was given, at the evening service, she came forward, and I took her confession. I asked her when she wanted to be baptized. She said, "Tonight. I must take the first train for home in the morning." We announced that the young lady

wanted to be baptized the "same hour of the night. Perhaps, while another verse is sung, there are others who would like to go with this courageous young lady and be buried with Christ in the waters of baptism, 'neath the soft silver light of the moon." Three others came forward and made the good confession. Over 500 people, with lanterns and torches, gathered along the banks of Cache creek and witnessed the baptism of these four young ladies. The next morning the first young lady, after telegraphing her father to meet her at the depot, took the first train for Sacramento. He met her, and after he had kissed her he said, "I am very glad, daughter, that you obeyed your father and came home so promptly." She said, "Yes, papa, I always try to do what you say, so I came home on the 'next train,' but I joined the church and was baptized before I started." The old man looked at her as she looked up and smiled, and he said, "A chip out of the old block."

Another incident occurred at Santa Rosa one year. There was a blind man who had attended the meeting every day. One afternoon when the invitation was given to confess the Savior of men, this blind man told his guide to lead him forward. Uncle Pende took his confession, and after a few tender remarks, said "We will sing another song, and all who desire may come forward and give this poor unfortunate man the hand

Religion

of "approbation," a common custom in those days. Over a thousand people went forward, shook his hand and left a piece of money in it, or laid it on the table. There was an intense feeling. When it was all over the blind man said he wanted to say a word. He thanked them for their expressions of sympathy and for the substantial offering which they had made for his physical comfort. "But," said he, "I am not in need of any financial assistance, I have a competence of this world's goods. With your permission I will turn the generous offerings which you have made over to the finance committee to help defray the expenses of these great meetings." The peope went wild with joy and exultation.

AN APPRECIATION

We give here, in the glowing style of A. V. McCarty, the "Apollo of California," written from Polk county, Oregon, during a sojourn in that State, and addressed to "Uncle Pende," a beautiful and eloquent appreciation of one of those great meetings:

> Dear Brother, I was with you in spirit at your last annual meeting. I could distinctly hear your familiar voice, in its tender, touching appeals to the sinner. The feeble form and somewhat broken voice of Father Burnett floated over sunburnt plains and snow-shroud-

ed mountains, and fell deep into my soul. The deep, soul-thrilling logic of Brother Graham came throbbing through my brain. The venerable form and snowy locks of Father Thompson loomed up to view. He has reached the mellow summit of age. The rich, gorgeous and melting eloquence of Brother McCorkle's earnest, weeping appeals to the ungodly and the sinner, fell upon my ear like David's high gust of lyric enthusiasm. But time would fail to name all. Such heavenly communion—such sweet blending and intertwining of interest and love as is witnessed at our annual meetings of California—makes one think of the higher bliss of heaven. It is the sweet prelibation—the inspiring foretaste of those seraphic joys and high communings that swell and increase in sweetness, richness and gorgeousness, through the endless cycles that gyrate through the eternity of eternities.

Yours in Christian love,

A. V. McCARTY.

CHAPTER VII

THE SECOND DECADE—1860-1870

The second decade in Disciple history in California was ushered in with a hopeful outlook. A State paper, The Western Evangelist, published by the brotherhood of the State, had been launched and was reaching the homes of the brethren in the remotest corners of the State. The State Meeting at Mark West Creek, near Santa Rosa, in September, 1860, was the largest and most enthusiastic yet held. Thousands were in attendance during the sessions. More than one hundred were baptized. Among those, Linsey Carson, an old pioneer and brother to the famous "Kit" Carson. The greatest harmony prevailed, and several new preachers were on the ground to take up the work. The reports from the churches were encouraging and showed that we had reached the estimated number of 1500 in the State.

Among the new preachers at the Mark West meeting we remember A. V. McCarty and H. H. Hendrix. They had come from Oregon in December, '59, and this was their first attendance at a State Meeting. McCarty proved to be one of the most effective preachers and polished pulpit orators that ever struck the State. Those who had

heard both, considered him the equal of Thomas Starr King, who was known as the "Henry Ward Beecher of California." We give our readers a few excerpts from one of his sermons. They illustrate the style of oratory which was much more prevalent among public speakers in those days, and much more appreciated by the people then, than now. He had a splendid memory, a magnificent voice and a charming delivery. His imaginative faculty was well developed and his command of words to express his ideas was unlimited. The text was, "He shall be called wonderful."

> Christianity is a flowing fountain, a living water, a running stream, a resistless current; it is the embodiment of the most exalted, most stupendous, overwhelming and amazing system of faith and of practical usefulness. Divinity became incorporated with humanity. The majesty and dignity of God beamed upon the world through the soft clouds of humanity. The glory of Divinity is condescension, the glory of humanity is ascension. The culmination of Divine glory is the incorporation of Divinity with humanity, and the culmination of human glory is the transformation of human nature into the Divine nature. The doctrine and precepts of Jesus were in strict accordance with the character of God, and were strictly adapted to the capacity of man.

He spake as never man spake, and yet he adapted himself to the understanding and reason of men. In vain would we search for such a character in the pages of profane history or philosophy of man. He is like a tower seen from afar, under a clear sky, which rises in sublimity and grandeur with every step of approach. Familiarity with him excites to devotion. His character stands alone, confessedly unequalled, a masterpiece of Divine wisdom and power, stamped with the wisdom of the most High God.

History furnishes us with many an illustrious character—characters in which many defects are concealed amid the dazzling splendors of a single virtue. But on the disk of the character of the Nazarene, no dark spots are visible. There is not one dark passage in all his wonderful life. His biographers had no defects to conceal, no faults to cover, no crimes to deplore, no weaknesses to excuse. But in the characters of the best men, there are some rough points that jut out to mar their beauty; some virtue lacking, or some vice, like Satan, clothed in robes of light and placed in strange companionship among the virtues. Christ's character is like the finished product of an artist. The details of the picture are as beautiful and perfect as the

general outline is grand and imposing. Even his sternness of principle and wonder-exciting displays of omnipotent power, are set off and relieved by his mildness, gentleness and love, as the brilliancy of the diamond is enhanced by the gems of the softer rays which encircle it. There are spots on the material sun; but none on the Sun of Righteousness. His alone, is a full, unoriginated, inexhaustible, unchanging light. He was the focus where all the rays of Divine glory met and from which they were radiated. As the moon reflects the glory of the sun, so did Jesus reflect the glory of his Father. Then why should He not become the magnet of our faith, the center of attraction for our souls? He is indeed wonderful, in the most superlative conception of that comprehensive word. Cherubim and seraphim veil their faces in His presence. The eucharistic hosts of Heaven worship him in their loftiest ecstacies. John heard ten thousand times, ten thousand, and thousands of thousands of angels praising him at the topmost pitch of their voices. Should not our voices become musical with his name? Should not our souls become fragrant with his praise?

Jesus to multitudes unknown—
Oh name divinely sweet!

Jesus, in thee, in thee alone,
Wealth, honor, pleasure meet.

A. W. DeWITT. At that same meeting was another soldier of the cross who in coming years proved to be a veteran who always answered to the call to arms. He was of Disciple stock, was baptized by John T. Johnson of Kentucky, whose son, Hershel V. Johnson, figured prominently in the politics of this State in the early 60's. A.W. DeWitt came to California in the fall of '59 from Illinois. He settled in Antelope Valley, across the Sacramento river from Red Bluff. He organized the Antelope Valley church, which afterward became a part of the Red Bluff congregation. His field of labor was for years in the upper Sacramento Valley. He served the Colusa church for some years. When the California Christian Missionary Society was organized in '65 he was made a district evangelist, and in '67 he was made State secretary. His life was a living epistle, known and read of all men. He never refused a call when he could go. On one occasion he pulled off his clothing and waded a rushing torrent neck deep to reach his appointment. He often expressed the desire to "die in the harness." In 1893, near Fresno, he preached on Sunday, baptized three converts on Monday morning, and entered his eternal home on the same evening. He left a wife who was his companion in sacrifice

for the cause of Christ. He used to refer to her as his "missionary society, who was sending him out to preach the Gospel to the heathen."

Most of the preachers and brethren went away from that gathering at Mark West greatly enthused. There was much to encourage them. The membership of the State, by immigration and conversion, was rapidly increasing; new preachers were coming in, and there was a general spirit of hopefulness; but as yet, the churches had little interest in any attempt at organized co-operation for preaching the Gospel and forming churches in the cities and valleys of the whole State. The local protracted meeting by each church for its own advancement was about all they were interested in outside of the State Meeting. And it seemed hard sometimes to enlarge their vision. Thompson, Burnett, Pendegast and others went away from that great meeting with a burden on their hearts. They were delighted with the good fellowship; with the movement there made to found Hesperian College at Woodland as a Christian school; they were cheered with the reports that came up from the scattered groups of Disciples, but they were mortified at the lack of interest in co-operative work to evangelize the whole State. The protracted meeting feature of the State Meeting seemed to overshadow all thought of business sessions. Many times you couldn't

get a corporal's guard to attend a "business session." Good old brothers and sisters would cry out, "too much business; you are injuring the meeting." Bless their dear souls, they didn't realize then that more system and more business in doing things were the very things that were wanting. At some of those early annual gatherings those who wanted business sessions to discuss plans of evangelizing the State were compelled to assemble in some isolated part of the grounds, where they would not disturb the regular services and where they would not attract attention from the revival. This kind of a feeling prevailed at the State Meetings for years. But there were always a chosen few who had a broader vision, who longed and contended for some sort of State-wide organization and co-operation for the spread of the gospel to the "regions beyond," for the planting of new churches and strengthening those already planted. The Disciples who had come to California in those early days were largely men and women who had left the denominations and had taken their stand with the Campbells on the platform of the "Bible and the Bible alone as the only rule of faith and practice." They were slow to fall in with anything that looked like an ecclesiasticism over the churches, or that would in any way obligate them to any organization outside the local church. They carried the de-

claration of the Campbells far beyond what was ever intended, and applied it to the matters of expediency as well as to matters of faith and terms of fellowship. They shied at all State organizations, not for what they were, but for what they might become. These doubts and fears stood in the way of our progress for years. They have stood in the path of the Disciple movement everywhere. We have misinterpreted and misapplied a very valuable rule of law laid down by the fathers. In matters of faith, or terms of communion, "where the Bible speaks, we speak, and where the Bible is silent, we are silent;" but in matters of opinion, or method, where the Bible is silent, we may speak.

The next State Meeting, 1861, was held at Manzanita, in Yuba county, the section of country where Elder J. P. Rose resided and preached for years. The attendance was not large. My father and mother drove up to the meeting with their horse and buggy from Pajaro Valley, Monterey county, where a little church of Disciples was organized in the spring of that year.

The number of conversions at that meeting were not a fourth of what they were at Mark West the year before. This, while it was looked upon as deplorable by some, was a good thing for the general work of the State. It dampened the ardor of the anti-co-operative element and gave time and

opportunity to think and plan for bigger and better things. There was developed at that meeting a strong sentiment in favor of some form of State organization for evangelistic purposes. Thompson and Burnett were strongly in favor of organizing a State missionary society, after the model of the National society, which was organized in 1849, with Alexander Campbell president; McCorkle, Anderson and others favored a State delegate convention of the churches, with power to select State and district evangelists. But those who opposed any organized plan outside of the local church were strong enough to defeat any action at that meeting, and they did.

FIRST STATE EVANGELIST

The next State meeting, 1862, was located at Liberty, Sacramento county, three miles east of the present town of Galt. We had a strong church there then, one of the oldest in the State. At that meeting J. J. May was president, W. W. Pendegast, son of Uncle Pende, was secretary, and T. R. Thomas of Gilroy was assistant. J. T. Thompson of Lakeport, Wm. Johnson of Franklin on the Sacramento river, and Jedediah Williams of Vacaville, were made a committee on Religious Exercises. This committee was an important one. It had the power of saying who should be the "big gun" to preach at 11 o'clock on Sunday. There

was quite a rivalry sometimes among the friends of the preachers, and occasionally among the preachers themselves, as to who should receive this high honor. Beside, that committee had the power to sidetrack the business convention so that it would have no time to discuss matters of State policy. The committee that year fortunately decided to give the business part a free hand and ample time to thresh out the matter of a State organization for evangelistic work. The time had come when the matter could not be longer ignored, so they concluded to fight it out. It was a matter of honest difference, but a feeling was growing that marred the good fellowship of all.

A committee of nine was appointed on State Work. This committee reported as follows:

1. That the State be divided into five districts, as follows:

The first district, to be composed of Sonoma, Mendocino, Lake and Napa counties.

The second district, to be composed of Solano and Yolo counties, and the congregation of Grand Island, in Colusa county.

Third district, to be composed of Sutter, Placer, Nevada, Butte, Tehama, Shasta, Sacramento counties, (except the city,) and the congregation of Dry Creek, in San Joaquin county.

The fourth district, to be composed of Con-

tra Costa, Alameda, Santa Clara, Santa Cruz, Merced counties, and the congregation of Stockton, San Joaquin county.

The fifth district, to be composed of the cities of Sacramento and San Francisco.

2. We would recommend that the congretions comprising each district take measures to co-operate together, in order more effectively to evangelize within their bounds.

This report, after several hours of discussion, pro and con, was adopted—17 ayes and 16 noes.

The opposition was simply against any State organization or society of any kind. They took the same position that our anti-brethren occupy today.

It was then moved by Dr. J. L. Downing that a "State evangelist be selected to take the general oversight of the work of the State in co-operation with the district plan." This motion was adopted by a rising vote of 31 for and 30 against. Bro. J. P. McCorkle, the most popular preacher in the State and the one best suited for the position, was chosen, and his salary fixed at $1200 per annum. He went out over the State and held several good meetings; but he was lacking in organizing ability, besides he met with an apathetic response that dampened his ardor, and he failed in the matter of district organization. The opposition was too great to overcome. Nobody objected to Bro. Mc-

Corkle, but they didn't want to march in that procession.

They were like John Sweeney, who attended a union revival meeting in Kentucky. The revivalist resorted to the usual evangelistic tricks to commit the people, and said, "Now all who want to go to heaven, stand up." Everybody in the audience arose but John Sweeney. The evangelist thought he would make an example of Sweeney, so he said, "Brother Sweeney, don't you want to go to Heaven?" To which Sweeney replied, "Yes, but I don't want to go with this crowd." The churches of the State wanted to go to Heaven, wanted to save the sinners, but they didn't want to do it that way. The whole scheme collapsed. Bro. Mc came up to State Meeting that fall broken in spirit. He reported a goodly number of conversions, but there was unpaid on his salary of $1200 for the year, $727.90.

The district plan had failed; the old bush-whacking method of "every church for itself, and the devil for the hindermost" was to still prevail. Things looked somewhat gloomy to the friends of an advanced movement all along the line. Many were discouraged, but not cast down, and they soon rallied and were up and at it again.

VACAVILLE MEETING

The next State meeting, 1863, was located at

Vacaville. Notices were sent out to the churches and it was published in the Christian Teacher that "the daily stage from Sacramento to Benicia runs right by the grounds." This no doubt will sound quite primitive to our present day readers, but it marks the wonderful changes that have been wrought in fifty years. The Civil War at that time had reached its climax; it occupied the first place in the minds of nearly all of the people. But it can be said to the honor of the Disciples of California and throughout the nation, that they never lost their temper as an organization through the entire conflict. There were men of strong convictions, in all of our churches, on each side of that fratricidal strife. They knelt at the same altar, communed at the same Lord's Table, thus recognizing the higher bond of Christian citizenship that bound them to one another. As a church and as Christians they recognized the bond of Christian fellowship and cultivated brotherly love. The Disciples was the only church that was not rent in twain by the Civil War.

The attendance at the Vacaville meeting was large—estimated at 5000 on Sundays. One incident that was peculiar and created much comment was the arrival of Martin Peterson on the grounds with his "church on wheels." Peterson when he started across the plains with his mule teams, four months before, organized a church in

the company of immigrants which composed the train. There were a dozen or more who enrolled their names as members of that traveling church. Deacons were appointed and Peterson served as "presiding elder." He preached every Sunday on the trip, officiated at the Lord's table, took a number of confessions and baptized the converts, just the same as he would in any church. Once in a while, where there was good feed, he would lay by a day or two and hold a protracted meeting. Other campers would hear of it and would come for miles along the road at night to hear preaching. It was a unique movement, and showed at least that they were "fervent in spirit serving the Lord." Peterson and his church on wheels were certainly heroes of that State Meeting. Not much was said or done at that meeting in the way of missionary work; the war had cast a gloom over the country and the church felt its effect. The usual reports from the churches came up. These showed that our numerical strength was estimated at 1800, that "J. M. Martin, a graduate of Abingdon College and a preacher of fair ability," had located at Woodland and had been chosen a professor in Hesperian College. At that meeting J. N. Pendegast was elected editor of the Western Evangelist, the State paper, and J. M. Martin corresponding editor. A fund of $550 was raised on the ground to aid the State paper. A

resolution was offered to organize the "California State Missionary Society," which was voted down. The anti-society forces were in control and would have no more attempts at "innovations."

James Anderson offered a resolution that we "invite the Baptist associations of the State to send fraternal delegates to participate in our deliberations, and that we do the same with them, if our invitation is considered favorably."

Resolutions were also adopted by a silent vote standing, followed by a fervent prayer, in memory of the late Joshua Lawson, who had passed over during the year. The next State Meeting was located at Woodland, by a vote of 27 to 23 for Santa Rosa.

TWO CALIFORNIA PREACHERS

At the Vacaville meeting we note the presence of two men who in after years became preachers of considerable note and of much usefulness in the work of the State. They were not native sons, but they were native preachers among the Disciples, and the first so far as the history shows, among us, to take up the work of the ministry in this State. Frank Aldridge had come to the State in the early fifties; his wife was a member of the Christian church before he came. He settled in Woodland. There, under the preaching of Joshua Lawson, he gave himself to the Lord. Soon after-

ward he began to exercise his talents as a speaker and grew into a very useful preacher. His wife died in '62 and left him with six children, which hampered his work for a long time, but he continued to preach as he had opportunity. One of his sons went to Berkeley Bible Seminary and was ordained to the ministry, but left it soon for the law.

JAMES LOGAN was a bachelor who lived and worked around Woodland. He was a wagonmaker by trade; a man of good mind, quick wit and a pleasing personality. He was converted by J. N. Pendegast and baptized. He soon became active in church work and developed speaking ability. His strength was in the evangelistic field. In October, '63, he was married by Uncle Pende to Miss Susie Johnston of Butte county, a niece of Alexander Johnston, who came to the State six years later. Logan held many good meetings in different parts of the State. In the early seventies he was preacher at Ukiah and in '74 he organized the First Christian Church in Fresno. He also organized the church at Red Bluff in '81. It was said that at one time he was a clown in a traveling circus. He was quick-witted, sure, always ready with an answer suited to the occasion. He used to drive, on his preaching tours, an old flea-bitten gray horse to an old buckboard. Over at Liberty, Joe Still said to him, "Logan, you

ought to get rid of the old horse, he is a disgrace to the church." Logan replied, "Well, he knocks thunder out of nothing, but I am ashamed of you folks that don't give me a better one." He got the horse. He was holding a meeting at Hollister once, preaching to large crowds. At the close of his sermon one evening a stout-shouldered, corpulent, square-headed Methodist preacher arose and asked if he could say a word. Logan asked him if he had an appointment to make. He answered, no, "but I feel like if I don't say something, I'll jest bust." Logan put his hand up to his nose and said, "Well, I think you had better say something." The audience roared and continued to roar till the fellow picked up his hat and left. On one occasion he brought in a report of a committee of which he was chairman. Uncle Pende was chairman of the convention, and knew Logan well. He suggested that "before the report is adopted it should be corrected in its grammatical construction." Logan's eyes sparkled, when he responded to Uncle Pende's suggestion, "You fix it then, we have furnished the brains of the thing; you fellows can put on the outside finish." Somewhere in the late nineties Logan died suddenly at Madera. He was a warm, generous-hearted man, loved the work of the ministry and could tell the story effectively. He rests from his labors, but his works follow him. There are many

monuments erected to his memory in California (North), among them the churches at Fresno, at Red Bluff and at Corralitos, which he organized.

The next State Meeting was located at Woodland to begin on Saturday before the second Sunday in October, 1864. There was a warm contest for the location, but friendly, between Santa Rosa and Woodland, the latter winning by two votes. Sixty-three and four proved to be dry years in California, the dryest known in the history of the State since it became a part of the United States. Everything around Woodland was parched and all over the State, except on Russian River, Sonoma county, the Egypt of California at that time, where they raised corn. When the Sonoma county brethren heard of the drouth in Yolo county and the rest of the State, they sent a generous offer to the Woodland brethren to take the burden of the State Meeting off their hands, which was accepted. So Santa Rosa got the State Meeting of 1864.

ROBERT GRAHAM ARRIVES

We are a firm believer in the Christian philosophy of Paul that, "to those who love God all things work together for good, even to those who are called according to his purpose." In the winter of 1864 Robert Graham, a man of national reputation among the Disciples, a graduate of Bethany College and a close friend of Alexander

Campbell, came to the State. At the close of his college work at Bethany, Graham went south and located in the State of Arkansas. While there he founded the Arkansas College, which flourished till the war broke out. Graham was an Englishman by birth, but he was a warm supporter of the North in our unfortunate Civil war. This led him into difficulty south of Mason and Dixon line, so he gave up his interests in Arkansas and came to California, where he remained till after the close of the war. On his trip out here he stopped at the home of Charles G. McHatton, Sr., at Louisville, Ky., father of R. L. McHatton, (our Bob) who helped him on his way north.

Graham's reputation as a preacher, a teacher and a scholar, besides his intimate acquaintance with Alexander Campbell, and nearly all of the first men of prominence in our movement, gave him prestige and power for that leadership, which was greatly needed at that particular time in our California history. We had passed through the waters of the Red Sea and had our faces set toward the promised land, but we needed a Moses to lead us through the wilderness, into which we had entered, of church order, discipline and cooperation; of Sunday schools, women's work in the church, missionary plans and many other problems that confronted us in our efforts to go on to perfection.

In the multiplicity of opinions and of plans, we had become confused. We were perfectly agreed on the "plan of salvation" for the sinner, but we were not so harmonious on how to save ourselves from internal dissention. We would all stand together if it were a fight against "the sects," but we soon went to pieces on a matter of our own internal policy. This is our weakness today. It has been the weakness of all reformatory movements since the world began. It was the weakness of the Lutheran reformation which resulted in the breaking of a great movement into sects and parties. Graham saved the day in California and prevented our movement from settling down into the anti-missionary, anti-organ and anti- progressive groove that still clings to many of our otherwise good brethren. Graham gave the friends of progress a new heart to renew their efforts. His commanding position and influence, beside his superior intellectual capacity, was recognized at once and gave him a power as a leader of men. He was no more constructive in his ideas than Thompson or Burnett, but he had a broader vision of things and a power of presenting them that they had not.

At the State Meeting at Mark West, in October, '64, there was a large attendance. J. P. Rose was president of the Convention; J. T. Thompson of Lakeport, vice-president; J. M. Martin, secretary,

and J. W. Craycroft, assistant secretary. The attendance at this meeting, Uncle Pende tells us, was larger than at any previous meeting. The first Lord's Day was estimated at 5000; the second at 7000. Besides the free table there were two restaurants, three fruit stands, two stores, shaving parlors, photograph galleries, hay yards and many other conveniences.

The following preachers, with their locations, were reported at that meeting. Several noted workers, on account of the drouth in other portions of the state, were unable to come.

Woodland—J. N. Pendegast, J. Logan.

Ukiah City—James Anderson.

San Ramon—C. M. Shepard.

Liberty—J. M. Crawford.

Vacaville—A. V. McCarty, A. C. Hawkins, S. K. Hallam.

Silveyville—John Udell.

Sacramento—J. W. Craycroft.

Mark West Creek—D. B. Austin, J. Lewis.

Pajaro Valley—Frank Aldridge.

Lakeport—J. T. Thompson.

Manzanita—J. P. Rose.

Lower Lake—J. M. Martin.

Santa Rosa—R. Graham, J. P. McCorkle, Byrum Lewis.

Healdsburg—W. H. Toombs.

Santa Clara—Thomas Thompson.

Gilroy—J. K. Rule.

Visalia—George Kinkaid.

The committee on order of business, composed of Thompson, McCarty and Austin, reported as follows:

1. The Evangelizing, or Missionary question.
2. Literary, or Educational interest.
3. The Paper or Religious Periodicals.
4. Place of holding next annual meeting.
5. Miscellany.

The report of the proceedings showed that there was more "Miscellany" than anything else, though there was more real progress made at that meeting than had been made for several years. Two thousand dollars were subscribed on the ground to meet the debt on Hesperian College. Robert Graham was offered the presidency of the college, but declined. Strong resolutions were passed in favor of "educational training in the most comprehensive sense." A committee of evangelization was appointed, composed of J. P. Rose, J. M. Martin, Thomas Thompson, R. Graham, J. N. Pendegast, James Anderson and G. H. Kinkaid. The committee presented the following, which was adopted, not without some misgivings and criticisms, however, by a few. They thought they saw the hydra-head of an "hierarchy," and made a desperate effort to decapitate it. A motion was made that "Our State Meeting

be suspended," which was tabled. Later on in the proceedings the following was offered, which makes interesting reading in view of our present agitation over a national "delegate convention." It shows that the majority of the California brethren fifty years ago discussed and settled an issue that is being strenuously pressed to the front in these latter days:

> Whereas, The religion of the Christian is essentially personal and incapable of representation; and,
>
> Whereas, Some dissatisfaction has always existed in reference to our delegate system; therefore,
>
> Resolved, That while we cheerfully endorse the policy of an annual meeting, we would recommend that all matters now considered by the Convention of Delegates be presented and acted upon by the entire membership desiring to participate.

On motion the resolution was referred to the churches for their action with the recommendation that each church agree to abide by the decision of a majority of the churches voting. The next year more churches sent up delegates than ever, and we heard no more of the delegate convention controversy in California. The Santa Rosa convention passed a resolution to raise $2000 to

sustain the "Church paper." A motion was made to "change the name of the paper to the CALIFORNIA CHRISTIAN REVIEW." Uncle Pende moved to amend by striking out and inserting the name "Christian Teacher," which was adopted. Robert Graham was appointed to deliver a discourse on Christian Missions, at the next State Meeting, which was appointed at Woodland, and J. N. Pendegast to deliver a sermon on the Work of Evangelists. There were 140 additions during the meeting. Everybody, preachers and people, went away from that great gathering filled with hope for the future.

The influence of Graham's address and words of counsel upon that convention may be realized from an editorial in the following issue of the Western Evangelist, by the editor, J. N. Pendegast:

> We do not intend any disparagement to our other worthy and able preaching brethren when we say that Elder Robert Graham, late of Cincinnati, Ohio, but now of Santa Rosa, California, delivered during the meeting some four discourses of marked ability, abounding in eloquence, and full of instruction on some of the leading themes connected with the "great salvation."

Graham was offered the editorial chair of the State paper, but declined; he accepted, however,

with J. M. Martin, the position of assistant editor.

NEW PREACHERS

Among the new preachers, besides Graham, who were at that meeting we mention D. B. Austin, who had arrived from Texas. He had located at Mark West and was preaching for the little congregations up and down the Russian River Valley. Austin was a faithful, earnest preacher, and did good wherever he went.

In the spring of '64 there came to the State by way of New York and across the Isthmus of Panama, two young men, fresh from Eureka College, Illinois, who played no little part in the work of the State up to the close of the second decade of our history—S. K. Hallam and J. W. Craycroft. These two young men entered at once into the work. They went to Sacramento, where we had a few members struggling for life. They took up the work of raising money to buy a lot and build a house of worship. In the October number of the Western Evangelist of that year, the editor, J. N. Pendegast, says:

> This little band of brethren and sisters, have within the last few months, mainly through the labors of our worthy young brethren J. W. Craycroft and S. K. Hallam, had several accessions to their numbers. They

are feeling quite encouraged, and have determined to purchase a suitable lot, and erect a comfortable house of worship. The money for the lot is nearly or quite all raised, and they hope to be able to have the building commenced during the Fall or Winter.

Hallam and Craycroft evangelized up and down the State. Craycroft penetrated the wilds of Lake county and organized a little band of Disciples in Big Valley. Hallam labored in the Sacramento Valley at Vacaville, Woodland and other points north.

During the summer of 1865 C. H. Hining, who afterward became intimately connected with the work of the State, located in Tehama county, having crossed the plains with oxteams from Davis county, Iowa. Hining went to work at once preaching the "ancient gospel." In November of that year he held a meeting at Antelope Valley, opposite Red Bluff, where he had thirteen additions, found ten and reorganized a little congregation. A Brother Yokum was with him, and preached three sermons.

Robert Graham, who had labored principally at Santa Rosa, after his arrival in the State, took up the work in San Francisco, where he continued until he returned East in August, 1866. The work prospered in the city in a measure, during his stay.

MISSIONARY SOCIETY ORGANIZED

In September, '65, the State meeting convened in Woodland. The churches had settled the delegate plan by sending delegates from all of the most influential churches of the State. The brethren came up from every section to hear Graham's address on Missions and Missionary Organization, and Pendegast's address on the work of the Evangelist. The preachers and leading brethren were all present at our California Jerusalem that year, expecting that something would happen, and it did. Don't let our readers get the idea from what we are recording that the annual State gatherings of the Disciples were scenes of disorder, of wrangling and strife; there was nothing of the kind, not any more so than what sometimes occurs in the most orderly deliberative body.

The State convention was an open forum. The preachers came there for free and untrammeled discussion of vital questions. For years it was the custom at the close of one of those great meetings to sing a closing hymn of several verses during which the preachers and brethren would go around and give each other the "parting hand." Men who had withstood each other in debate would often embrace each other. The scene was often most affecting.

PIONEER PREACHERS

Left to Right, Seated—Nathan Porter, G. O. Burnett, Thomas Thompson, Joshua Lawson, Byrum Lewis J. N. Pendegast. Standing—J. P. Rose, Frank Aldridge, B. F. Standefer, H. C. Hining, A. W. DeWitt A. V. McCarty, J. W. Craycroft, S. K. Hallum, J. P. McCorkle

J. K. RULE AND WIFE

Woodland was always a popular place for these annual gatherings of Disciples; thousands attended, and there was always a large number of confessions and baptisms. The interest, however, this year was not so much concentrated on conversions as on plans of work. This may sound strange to some of our readers, but it must be remembered that our people up to this time were yet in the formative period of their existence. There were many brethren and entire churches that did not believe it was right to pay a preacher a fixed salary for his services. There were others who saw no Scripture authority for Sunday Schools, and there were many other things verily believed and practiced among us which now look to us perfectly absurd.

Graham delivered his address on Missionary work. It had a thrilling effect; it silenced for the time being the objectors to organized missionary societies, and set the advocates of organized efforts aglow with enthusiasm. Pendegast followed with one of those stirring addresses of which he was capable, on the "Work and Duties of Evangelists." The effect was electrifying. The convention resolved at once without any apparent opposition to organize the "California Christian Missionary Society." G. O. Burnett was made president; S. K. Hallam was made corresponding secretary; A. W. DeWitt was Evangelist of the

Woodland district; G. O. Burnett of the Upper Sacramento Valley district; J. W. Craycroft of the Santa Clara Valley district.

The financial system of the newly organized missionary society was based on the voluntary contributions of the churches, personal pledges by individual members and life memberships. Those who became regular contributors to the society were asked to give one bit per week, hence the society came to be known as "The Bit Society." State Secretary Hallam covered the State, in his labors, from Ukiah to Visalia. His headquarters were in San Francisco. After Graham left, Hallam preached occasionally for the little band of Disciples in the city. The district evangelists rendered faithful service. Some good meetings were held, churches were set in order and generally strengthened. District meetings were held at Milpitas, at Woodland and at Manzanita, but the contributions to the support of the missionaries were small.

In March, 1866, Alexander Campbell died. The writer was then a "speaking elder" at Gilroy. We sent to San Francisco for Graham to come and deliver an address on the "Life and Labors of Alexander Campbell." He came and delivered the address. It was a theme near his heart; he was a graduate of Bethany College under Campbell,

and it was the grandest funeral oration to which we ever listened.

At the State Meeting convened at Yountville on September 14th, 1866, there was a large attendance. State Secretary Hallam made the report of the board. It showed a good year's work, everything considered, but the financial end of the work was weak. The secretary reported that only one church, Brown's Valley, near Napa City, had made regular quarterly contributions to the fund of the society. Five men in the field had raised only $1340 cash, and $909 in pledges. The church at Stockton, after ten years' existence, had succeeded in purchasing from the Presbyterians a lot and an old house that they had outgrown. Santa Clara, the second church organized in the State, completed and dedicated that year a very pretty chapel. Santa Rosa sold her house that had been moved in from Collinsville, with the lot on which it was located, and bought a lot and built a new church on B street, between Fourth and Fifth. At Danville, Contra Costa county, the construction of a meeting house was begun. At Clayton, in the same county, our people joined with the Methodists and built a union house for the two organizations.

CHAPTER VIII

STATE CONVENTION ADJOURNS SINE DIE

At that State Meeting changes were made which affected materially the future work of the State. The opposition to State organization had been defeated, but not subdued; they had carried on a running fight during the year, through the columns of the Teacher, and were determined to make another opposing rally at that meeting, which they did by offering a resolution that the "State Convention part of the State Meeting adjourn sine die." To the surprise of most of those who favored State organization, after much discussion, the motion carried. This action did not affect the annual state gathering for consultation and for evangelistic work, nor did it affect the California Christian Missionary Society, which had just ended its first year's work. It simply dissolved the delegate convention. The friends of the delegate system for the time were nonplussed, but they soon rallied.

Before the meeting adjourned, they drew up a call for another State Convention to meet in connection with the next State Meeting, which was to assemble at San Jose in September, 1867. This call was sent out to all the churches for ap-

proval or rejection. The friends of missions felt that the reactionaries had sprung a surprise on them and they would not stand for it. It is necessary here, perhaps, to explain the source of this intense opposition to State conventions, missionary societies and almost every form of co-operative work. We need only say to the reader, acquainted with our history, that the American Christian Review, a paper published then at Cincinnati, O., and which had gained a national reputation among the Disciples, was widely circulated on the Coast. That paper was dead against co-operative organizations outside of the church. It was the only religious paper in my father's house for many years. It carried on an Ishmaelitish warfare against everything and everybody that didn't see things as it did. It dominated many of the preachers and churches of the State. Poor old Brother Franklin, its editor, in many respects he was a grand man, but he allowed himself, in his latter years, to get into a rut; he soured against his brethren, who differed from him, and died, it was said, of a broken heart, thinking that they had gone back on him. It is a sad chapter in the history of our journalism, and certainly one by which we ought to profit. The lesson is not to glory in men or newspapers, but to glory in Christ. Many of us felt a sigh of relief when we read in the May number of the Teacher of that year, "The Chris-

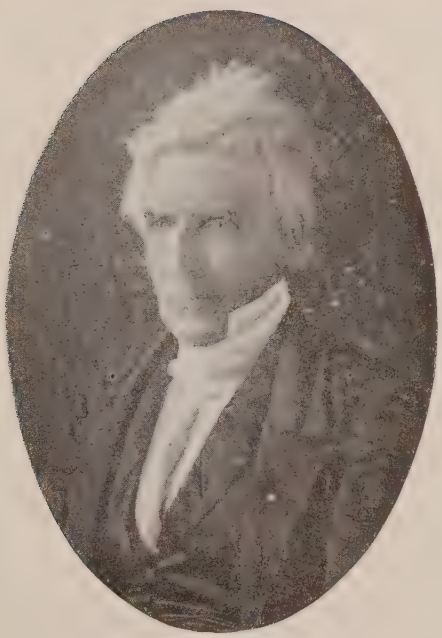
tian Standard, a new weekly, is about to be issued from Cleveland, Ohio, with Isaac Errett, editor. Few men among us write as well as Isaac Errett, very few better."

That announcement was an omen of better things, not only to the brotherhood of California, but of the whole nation. That announcement meant a revised version of "our movement" during the lifetime of the great editor, and there was. That grand man of God, by his wisdom, his foresight, his prudence and his kindliness of heart, put a new spirit into the Disciple movement. His ability to solve great problems, coupled with his boundless love for human kind, qualified him above others for leadership. The letter of tender sympathy written by his own hand to us in 1885 on the passing of our darling Eva, still lingers with us as a sweet memory. But, alas, after nearly fifty years have rolled by, we open the pages of that venerated sheet which he founded, and in meditation we ask is history repeating itself? We look upon the face of its illustrious founder, at the head of the editorial page, sometimes with the thought that it has the face of Errett, but the voice of Franklin. Would to God that the spirit of Isaac Errett would return to all of our "brotherhood" journalism.

WEEKLY PAPER STARTED

At that State Meeting in '66 another important change was inaugurated. The State paper for eight years had been under the control and direction of the State Meeting. The brotherhood of the State owned it and operated it. There had been a growing feeling for some time that the paper ought to be divorced from the State Convention, and made an individual enterprise. This was done, and a movement was set on foot to start a weekly paper. The Christian Teacher, edited by J. N. Pendegast, was discontinued and J. W. Craycroft and S. K. Hallam were asked to undertake the new venture. The movement was an unfortunate one, for several reasons. It was premature—the brotherhood of the State was not strong enough to sustain a weekly paper. Second, it took two of our bright, active young men out of the evangelistic field, where they were badly needed, and were doing a splendid work. Third, "Uncle Pende," an old veteran, was grieved; besides he was giving the churches a good local paper once a month, which was all they were able to sustain. But the proposition was put through. Hallam resigned as State Secretary of the California Christian Missionary Society, and A. W. DeWitt, a good man, was appointed in his place. Craycroft resigned as District Evangelist of the Santa

Clara district and J. M. Harris, recently from Oregon, took his place. on January 1st, 1867, the new paper, The Pacific Gospel Herald, was launched, S. K. Hallam editor, and J. W. Craycroft, co-editor and business manager; subscription, $5 per year; publication office, Santa Clara, California. The two young brothers were financially swamped by this premature newspaper venture. Hallam left the State. Craycroft was left with the sack to hold. The result of that all-advised movement lost to this State one of its most promising young men in the ministry. J. W. Craycroft, as a young preacher, had a promising future before him. He had come to the State fresh from Eureka College. He had entered upon his chosen life work with enthusiasm and zeal. Now he was "up against it." With several thousand dollars in debts staring him in the face, he saw no way to honorably discharge his obligations to his trusted friends and remain in the ministry; he stepped down and out. For years afterward I knew that man as he followed his herd of sheep over the sunburnt plains of Pinoche Valley, as he toiled from early dawn to dewey eve, until every debt was paid, every obligation discharged. He never soured, however, never lost his faith in God, nor in the church. God loves an honest man, and prospered him. The biggest haul he ever made, and the best missionary work he ever did, was



ALEXANDER CAMPBELL
Founder of the Disciple Movement

ISAAC ERRETT

Founder of the Christian Standard, and First President of our Foreign Christian Missionary Society

when he won Alice Valpey. They have walked together these many years, have given to the world a splendid family, and are now enjoying the solace of old age in the comfort of their Modesto home.

SIXTY-SEVEN

In 1867 the State Meeting assembled at San Jose, on the camp ground in the "willows," southeast of the city. The attendance was not so large as usual, but good. Nearly all of those who had voted to discontinue the "delegate plan" the year before were there with delegate certificates in their pockets from their home churches, ready for business when the time came to reorganize. There was no opposition to reorganization. They had gotten over their fret. The venerable Thomas Thompson was chosen Moderator and T. R. Thomas, secretary. J. P. McCorkle and G. O. Burnett were chosen chief speakers. McCorkle was in his prime and had reached the zenith of his power in the State. Burnett was feeble in body, but strong in mind; preached several times sitting, unable to stand. Nothing was done in the way of missionary work—it was a kind of a reunion and good fellowship meeting.

Craycroft and Hallam were there. J. M. Martin of Woodland, James Anderson, and George Kinkaid of Visalia. The California Christian Mis-

sionary Society had "petered out." Like its predecessor, the "Louisville plan," of a few years before, it fell into a state of "inocuous desuetude." The friends of the two discussed their demise. They were like the two mothers who were condoling each other over the loss of their darling babies: "It just seemed to die," said one, "for want of breath." "How different from mine," said the other, "mine had breath until the last minute." There were fewer additions at that State Meeting than at any meeting since the encampment was formed. William Johnston sent over his usual ton of sweet potatoes, however. The camp fires burned brightly, the general outlook for the churches was hopeful, a number of good meetings had been held and there was a general feeling of hopefulness notwithstanding the failure of the "Bit Missionary Society"—the name was enough to kill it. J. P. McCorkle, at 11 o'clock on Sunday, preached one of his powerful sermons: "We are Right," to an audience of 2,000 people. It aroused the brethren to the highest pitch of enthusiasm.

The next State Meeting was appointed at Stockton, to convene on Saturday before the third Sunday in September, 1868.

The enthusiasm of the San Jose convention went out over the State and 1868-9 were years of especial evangelistic success among the churches. The preachers and churches had accepted the good

advice of "Uncle Pende" in his valedictory, when he retired from the editorial chair of the Christian Teacher, in December '66:

"Now, what we have to say is this. Let every one work according to his own convictions as to the best plan. But let him not spend all his time in disputing about the way of working, and, meantime, forget or neglect to work. If a brother can work with the Society let him do so. But let him not advocate the Missionary Society with words and neglect to sustain it by his efforts and his means. If he cannot work with the society, then let him work without it. Let him not content himself with advocating the Church co-operation plan, while he neglects to put his plan in operation. There is work enough to do, and room enough to do it in, without the least collision.

One thing we must say to the good brethren on both sides. The man who will use taunts or bitter expressions, in such a controversy, will thereby bring reproach both on himself and the blessed cause. 'See that ye fall not out by the way.'"

The work was strengthened and encouraged by the arrival in the State of several new preachers, which added materially to the preaching force of the State. The harvest indeed was great, but the laborers were few.

J. W. WEBB

At the State Meeting at Stockton, in company with J. W. Craycroft, editor of the Pacific Gospel Herald, this veteran soldier of the Cross first made his bow to the brotherhood of California. He had just arrived from Australia. He had come over from that far away land on a sailing bark, accompanied by his wife and two daughters. Webb is an Englishman by birth and was brought up in the established church, but after coming to Australia, and he had grown up, he came in contact with our people and became a Disciple. He early became a zealous worker in the cause of temperance reform, which has dominated his whole life. This association led him to the thought of the ministry. He felt the need of better equipment and wrote Alexander Campbell of his desire to enter Bethany College. That big-hearted man wrote him to come on, that he would give him a home in his own house, board, tuition and all, if he would give his life to the ministry of the Word. But there was a fair-haired maid in that far away land, Mary Roberts, who no doubt had something to do in shaping the future destiny of the young ministerial student. He did not go to Bethany, he studied for the ministry under Henry S. Earl, then in Australia, he married the fair maid, and after spending a few years in earnest

church and temperance work in his home land, with his wife and two daughters, he sailed for California. Webb's first pastorate was Gilroy. It was while there that we first met him. He visited our home on the Bolse in Monterey county, ten miles away, on foot, (the writer was a farmer then); the wife had a farmer's dinner, of which the young pastor ate heartily. She said afterward that she "didn't mind having Brother Webb drop in on us for a meal; that he could eat anything in sight, from a cold biscuit to a pot of beans." Webb has been a man of great usefulness to both church and State. He has filled the pastorate of many of our best churches; he has been editor and school teacher; was on the faculty of Hesperian College; has filled all the high places in the Good Templars and Prohibition ranks of the State. He was one of the founders, years ago, of the Lompoc Temperance Colony, editor of the local paper, has been a candidate for Congress on the Prohibition ticket, and for other responsible positions.

A few months ago his wife, the companion of his life, passed over to the other side. At the age of 75 he is still active and enjoyed the companionship of his daughter, Miss Elizabeth Webb, at his home in Modesto, up to June, when she, too, was suddenly called to the better land. His other daughter, Mrs. Emily Webb Giesy, of the Trav-

ers' Aid Society, resides in San Francisco with headquarters at the Ferry Building.

In 1887 Webb was pastor in Salem, Oregon. My wife, on her way to the table lands of Eastern Washington, in search of relief from the "white plague," stopped over a day or two with the Webbs at Salem. We shall never forget the Christian kindness and sympathy she received from them on that trip. Sister Webb in her younger days was exceedingly quiet, seldom spoke a word unless spoken to. She used to say that Webb did not have to learn to talk, that it was an intuition with him. In a letter from wife from Salem, she said: "Sister Webb has learned to talk; she would have learned sooner, but Webb never gave her a chance to get in a word edgewise."

In 1869 the State Meeting was at Santa Rosa. At that meeting there were three new preachers: H. C. Lyle, who had followed Webb from Australia, Henry Thomas, an old pioneer from Texas, and Alexander Johnston from Indiana. Lyle located at Ukiah, served the church there with credit and served other churches of the State faithfully for several years. Thomas held meetings and evangelized over the State for several years, finally returning to Texas. Johnston was a man of marked ability, of education and of great power. He exercised a great influence on the

work of the State for several years, as we shall see.

THIRD DECADE—1870-1880

At the State Meeting at Woodland in 1870, the third decade of Disciple history in California was ushered in with a bow of promise in the spiritual heavens. Out of the experiences of the past, the repeated efforts and repeated failures, there had grown up a more resolute purpose to concentrate our efforts upon the essential things and to ignore as much as possible petty differences and disputes. The preachers and members began to see that discussing the "sects," missionary plans and the "pious unimmersed," didn't get anywhere. A church can't live on negations, it must adopt a constructive policy and become an essential part of the forces that develop a community, if it succeeds.

Eighteen Seventy marked the beginning of a new tide of emigration to the State, a class of emigrants also, who were not gold hunters, but home seekers. More of them, too, than in former years, brought their religion with them and managed to keep it after they had crossed the Sierra Nevada Mountains.

There were too many in those early days who could not or did not retain their Christian integrity. They were like Amos Partlow, when

crossing the plains in '52. He was a sanctified Methodist when he started, but the boys would often twit him about his religion, and offer to bet him that he would swear before he got to California. One day they were crossing a miry slough and the ox team that Amos drove got stuck in the mud. He lashed and hollered at them, but did not succeed in getting out; finally he pulled off his coat and said, as he laid it down," lay there Methodism till I get this team out of this mudhole." The boys said when he began to "cuss," out went the team.

Among the thousands of people in the early seventies who turned their faces toward the "Golden West," many of them were Disciples, and not a few preachers. At that meeting at Woodland there were the usual great crowds, five or six thousand in attendance on Sunday. Most of the churches in the State were represented, some being present from Southern California. There were present 25 or 30 preachers; there were 78 additions during the meeting,350 added during the year and a reported membership of 2500 in the State. There were three new preachers at that meeting from the East: W. J. Carpenter from Iowa, J. W. Lowe of Ohio, and A. B. Chamberlain of New York.

At that meeting it was resolved to undertake the publication of another church paper. A com-

J. M. MARTIN
President Christian College
Santa Rosa

ANGIE B. MARTIN
First President C. C. H. M. S.

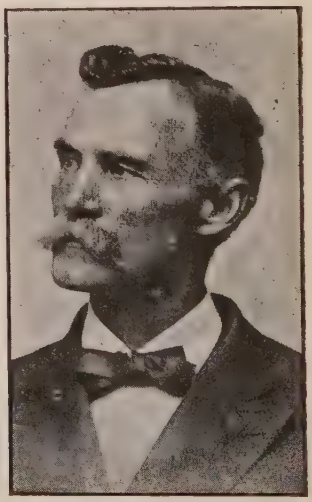
H. G. HARTLEY
Pioneer Preacher

MRS. H. G. HARTLEY
President and State Organizer
C. W. B. M.

J. W. WEBB

H. D. CONNELL

G. R. HAND



W. T. SHELTON

mittee composed of J. M. Case, Ex-Governor Edwards, Joshua Lewis, J. M. Martin and J. V. Sims reported that the "publication of a monthly religious periodical is both necessary and expedient; that a 32-page, 8vo, be started when 500 prepaid subscribers at $2.50 per annum be obtained, and that Alexander Johnston be the editor and J. N. Pendegast co-editor." All of which was duly adopted. It is not necessary to state that the Pacific Gospel Herald, started in '67, went the way of all the earth, like many similar enterprises in the years following. The Bible Expositor made its appearance the following January, 1871, and was a welcome visitor for about four years, when it, too, had to "bite the dust."

There was one dark shadow cast over that Woodland meeting; it was the death, since the last meeting, at Santa Rosa, of A. V. McCarty and J. P. Rose, two of the strongest and much loved pioneer preachers. The memorial services in their memory were most tender and touching.

At that meeting a resolution was passed to assist Sacramento in paying for a lot which the brethren had purchased on the corner of 8th and K streets, for a location for a meeting house.

There had been a decided improvement in conditions during the year, as the reports to the State Meeting showed. Logan, Carpenter, Anderson, Lowe and others had been quite busy in the evan-

gelistic field, and had held some great meetings, for those days. A new church had been built in Napa, under the pastorate of the indefatigable J. W. Webb. The work of the year culminated with a great meeting in December, 1870. at San Jose, by J. W. Lowe, which resulted in the organization of a church there of 95 members, 24 of whom were transferred from the Santa Clara Church. That meeting lasted five weeks, and was the greatest effort that had been made to plant the cause of primitive Christianity in the "Garden City." J. M. Case and J. R. Ware were chosen elders; N. E. Cory, father of our Abe Cory of missionary fame, was called as pastor. He came on from Oskaloosa, Iowa, and took charge the following March. The work prospered in his hands, but his health did not improve with the change to California, so he remained only about a year. J. W. Lowe was one of the best evangelists that ever struck the State, but he. too, was seeking health and soon returned East, after Cory left.

On Friday, September 22d, 1871, the 16th annual State Meeting convened at Cook's Grove on the Alameda, between San Jose and Santa Clara. This was another great convention, largely attended by preachers and brethren from all over the State. C. Bradshaw came up all the way from San Buenaventura. At that meeting the free table custom was sorely taxed. Many tramps from the

neighboring towns had "caught a vision" and availed themselves of the opportunity of getting a week's board free of charge. There was considerable misgiving as to the meeting being able to meet the expense of a free table for ten days. A thorough canvass of the surrounding country was made for contributions. The writer was one of the canvassers. He called on his friend, Charley Worthington, a farmer, but not a church member. He asked Charley to contribute something. He said "Well, I'll tell you, we have short crops in this section quite freqently, but I have noticed that whenever the 'Campbellites' have a State Meeting here we always have a plenty of rain, so put me down for a fat beef." Thomas Thompson was chairman of the supply committee, J. M. Case was secretary and J. R. Ware was treasurer. The meeting cost over $2700, besides Wm. Johnston's ton of sweet potatoes, which he always sent as a free gift. All expenses were met and a surplus of $200 turned over to the State.

N. E. Cory, Alexander Johnston, J. P. McCorkle J. W. Lowe and W. J. Carpenter were the chief speakers at that meeting.

District No. 3, or the Santa Clara Valley district, a remnant of all that was left of the California Christian Missionary Society, reported. It had maintained its existence, was operating under the "Louisville plan" and was doing some good work.

The convention of the State passed a resolution "inviting" District No. 3 to "send its missionary out over the State to hold meetings."

STATE SUNDAY SCHOOL CONVENTION ORGANIZED

The most important action at the convention that year was the organization of a State Sunday School Convention. There had been a growing feeling for some time that, while we had been deeply interested in showing the denominations the "way of the Lord more perfectly," we had been woefully neglectful in showing our own children that way, and in walking in it ourselves. There was some excuse for this, perhaps. Our warfare up to that time had been a defensive one; every denominational hand was raised against us; we were denounced as "unorthodox," as preaching a "water salvation," as denying the doctrine of the "new birth," and the personality and power of the Holy Spirit in conversion and sanctification. Our right to exist as a religious body was challenged on every hand. Still, our rational theory of conversion had no doubt led us into some grievous errors many times. We came to underestimate the value and efficacy of prayer in conversion, the convicting power of the Holy Spirit and the value of personal work outside of the preaching of the Gospel from the pulpit. Our opposition

to infant baptism and infant church membership blinded our eyes to the real value and place of the children in the Kingdom of Heaven.

Up to 1871 the children had no place in our State convention programs. There were few local churches in the State that had Sunday schools. Out of the fifty churches reported at that convention only seventeen had Sunday schools. Some of the brethren went so far as to say that "there is no Scripture authority for a Sunday school." But a new light had begun to dawn, a new inspiration had come to some of the younger men of the State. They began to see the need of a more constructive work among ourselves, the leaven had been working; so at that convention it culminated in a called meeting to consider the organization of a State Sunday school convention, devoted especially to Sunday school interests among the Disciples.

H. D. CONNELL

The leading spirit in that movement, the man of all others at that time in this State to whom we are indebted for the advanced movement on behalf of the children, was Hiram D. Connell. He was a California-made preacher; he was born in Illinois in 1843, came to California in '59, settled near Woodland, attended Hesperian College, married Lola Pendegast, daughter of J. N. Pendegast, was ordained to the ministry in 1866. From

which time he grew until he reached the highest point of usefulness among the ministers of the "Christian" Church in California. He was a school teacher by profession before he entered the ministry. The Sunday school work was his especial work. But few men could surpass him in a public platform address on any subject. At the called meeting to consider the organization of a State Sunday School convention he was elected the first president of the association, and the first State Sunday school convention of the Christian Church in California was appointed to convene at Elmira, Solano county, where Connell resided. His second wife was the widow Burnett, daughter-in-law of G. O. Burnett. Connell filled some of the best pulpits among us in the State—Vacaville, Elko, Nevada, Watsonville, Stockton and Ukiah. He was a man of failing health and in 1886 he went south and filled pastorates at Riverside and Santa Ana, where he passed over in 1894.

One of the peculiar incidents in connection with that San Jose meeting was that Father Thompson, though in the best of health, seemed to have a premonition of his approaching end. He sent out a "special request to the brethren and sisters that they all attend the State Meeting, that I may see them ONCE MORE in the flesh." He was active and zealous in the work. At that meeting E. B.

Ware was solemnly set apart to the work of the ministry by the laying on of hands and prayer, by the old chieftain and "patriarch of his tribe," assisted by others.

EIGHTEEN SEVENTY-TWO

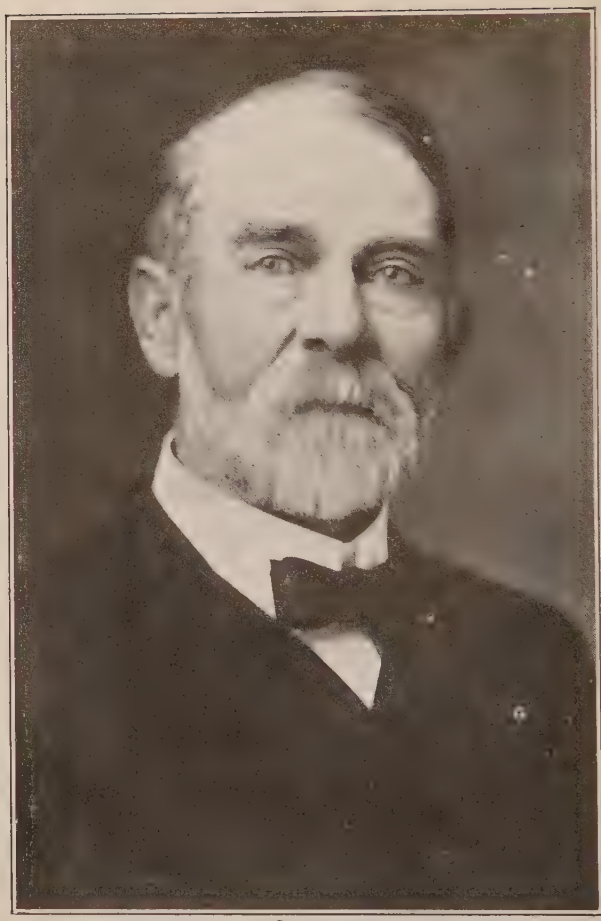
The year 1872 marks the beginning of a new life and a new spirit of aggressiveness among the churches of Christ in California. Internal developments, the Sunday school, the education of young men for the ministry and the planting of our cause in the larger cities of the State were the live issues that had come to the front in all of our public gatherings, including the State Meeting. The State Meeting itself began to change its form, from a big revival effort to a meeting for counsel, to devise ways and means for the general spread of the Gospel throughout the State, and for the revitalizing of the forces already in existence. Up to '72 we had accomplished very little in any of the larger cities of the State, the seed, however, had been planted and had been growing.

The first State Sunday School convention of the "Christian Church" convened at Elmira, (Vaca Station), the second Sunday in April of that year. J. N. Pendegast was chairman and H. C. Lyle of Grass Valley was secretary. At that convention there were only nineteen Sunday schools in the

State, connected with the Disciples, reported. It is safe to say that at that time the Disciples didn't have over twenty-five Sunday schools in connection with their fifty organized churches. H. D. Connell delivered the opening address. It aroused the delegates and large audience to a high state of enthusiasm. Among other things in that address he said:

> We as a people have been so anxious for the grown people that we have, to a certain extent, neglected the children. Here, too, is our hope, if we will put our principles in their hearts, we may sink into the tomb, but the blessed children will stand in our places giants, where we are but pigmies. A. Campbell owed his greatness largely to his early training. While the Missionaries of the Cross are heard in the interior of China, and Japan is asking for Christian women from America to educate her females—while the Bible society is giving every nation the Bible in its own tongue—while the Christian world is a unit on the proposition that we must teach the Bible to the children if we would save the world—we welcome you to the deliberations of this convention, in view of the fact that truth and error, abstractly considered, have no influence over us, and only when they are embodied in the hearts of men and women do

PROF. A. R. GRANT



A. M. ELSTON
President of Hesperian College

they wield a potent influence on society.

When Hamilcar Bascas wished to do lasting injury to Rome, he stopped not at marshaling armies and gathering munitions of war, but led his son Hannibal to the altar when but a child nine years old, and taught him as a religious duty to "swear eternal hate to Rome."

"Oer the page of history tears of blood
are wept,
For O, how sacred that oath of hate was
kept."

It is a fact that out of more than 3,000 brethren and sisters in this beautiful land, not more than 500 are at work in the Lord's vineyard, and numbers of their children are never in Sunday school, but spend the Lord's Day in foolish sport instead of being in the Sunday school learning to love the Savior, and, I am sorry to say, some parents do not teach their children at home.

In the name of the hundreds of wanderers with no one to care for their soul's salvation, but are cast out by parents upon the highways to have their characters formed by circumstances; in the name of every interest of humanity; in the name of the blessed Savior, who said, "Feed my lambs," we welcome you to the Sunday school work. Let us with one

mind and one heart join in this inviting field If even we that have met here will go from this place with our hearts full of this work, ere we shall meet again in annual convention we will work such a reformation as California never knew before. If we ignore this work we fail, and Ichabod is written on our walls, and our glorious and grand plea will stop until God shall raise up a people worthy of His name; but we will not. We will enlist in it as children of the living God and soldiers of the cross, until we make California vocal with praise to the Most High from the dear Children's tongues. Then we will succeed, we will triumph, we will take the world upward, onward. May God help us, and the tallest angel around the throne can not comprehend the untold good this will bring to the cause of Christ.

The influence of that State organization there assembled was to have on the future work of the State was not realized by many at the time. For twelve years that body, composed of leading Sunday school workers of the State, met in separate convention from the State Meeting, at a different time of the year It grew until it was strong enough to put a Sunday school evangelist in the field. Its first evangelist was J. H. Rosecrans of musical fame among the Disciples. In 1884 it was

merged with the State Meeting and given a place on the program.

Three new preachers were present at that State Sunday school convention, men who became prominent in subsequent history of the Disciples in California. Thomas Porter from Australia, G. R. Hand of Ohio and J. Durham from Illinois. Porter was a physician, loved to preach more than he loved to practice medicine; he was an Irishman by nationality, and could use his Irish wit to great effect. He was gifted in oratory and made a fine personal appearance in the pulpit. He took work at Colusa, where we then had a strong church. Many of the Colusaites were from Missouri, and they loved hot biscuits. Porter would lecture them about their diet and told them that by "eating hot biscuits so often they were taking ten years off their lives." At the State Meeting two years later, he was there with some of his Colusa friends. He was enjoying the hot biscuits with them to his heart's content. We asked him, "How about that ten year loss of life that you used to lecture us on?" He replied, "I have concluded to eat the biscuits and lose the ten years." Porter filled many important pulpits—Oakland, Watsonville and other points; he made two or three excursions to Australia and back and finally settled in his native land.

G. R. Hand took the work in Sacramento for a year. In seventy-four he went to Southern California, and preached all through that section as far south as San Diego. He was present at the organization of the first congregation of Disciples in Los Angeles. He returned East, and came back to California (north) in the early eighties. At Sacramento in '86, when we were publishing the Christian Church News, we published a book which he had written when serving the little church at Sycamore, Colusa county. The title of the book was the Delineator and Survey. G. R. Hand was one of the most scholarly, the most Biblical and the most devout Christian preachers it was ever our privilege to meet. We never asked him a question on any given passage of Scripture, Old Testament or New, but his answer showed that he had not only read it, but had studied it. He made it a rule of his life, if he couldn't say any thing good about a person, he would not say any thing bad. At one of our great State Meetings there was a woman, well known to most of us, who came forward at one of the invitations to be restored to the church. A small group of preachers, after the adjournment, were together, and were discussing this woman, her peculiarities and weaknesses. G. R. Hand was in that group. No one had said anything good of her, and all had expressed themselves but Hand. Finally some one

said, "Brother Hand, what do you think about that woman?" In his dry, serious way he said, "Well, she is a good whistler." And she was, the best I think I ever heard. After he had finished his book, he went south and died in the spring of '88. At the State Meeting in Irvington in the fall of '88 a tender memorial service was held in his memory.

CHAPTER IX

EDUCATIONAL ENTERPRISES

One of the prominent characteristics of the Disciples is, and has been from their beginning, their deep interest in Christian education in its truest and best sense. There is only one limitation that they place upon the acquirement of the highest collegiate training, that is it must be Christian and thoroughly Biblical. To Alexander Campbell belongs the high honor and distinction of being the first president of a college in this country who made the Bible a text book in the collegiate course.

The Disciples have always insisted that schools under their control and management shall be distinctively Christian and loyal to the word of God. In preparing young men for the ministry, and in training men and women for Christian work, experience has proven that they need to be rooted and grounded in the faith of Jesus, and the truth of the Gospel in distinctively Christian schools, before they come in contact with the semi-infidelity that is found in most of our State and National Universities.

The Disciples of Christ in California at an early date saw the need and helpfulness of Christian

schools to train young men for the ministry and prepare others as leaders and workers in the communities where they might be located.

HESPERIAN COLLEGE

As early as 1860 a movement was made to found a school, under Disciple control, at Woodland, Yolo county. A public meeting was called. Ten acres of land were donated for a college site. J. N. Pendegast and Prof. O. L. Mathews were the chief movers in this enterprise. A joint stock company was formed and $5,000 was subscribed for a building. The first board of trustees was composed of Joshua Lawson, R. L. Beamer, A. M. Fisk, James F. Morris and J. C. Welch.

The school was opened in March, 1861, with O. L. Mathews principal and Miss Mary A. Duncan of Gilroy assistant. Miss Duncan was a graduate of Santa Clara College, and was an older sister of Miss Belle Duncan, a teacher in the Los Angeles schools.

In 1869 the college was incorporated under the laws of the State, and it was provided that two-thirds of the board of directors should be members of the Christian Church. J. N. Pendegast was made president, which position he held for seventeen years. F. S. Freeman was elected treasurer and B. C. Lawson, secretary. J. M. Martin, who had been in the State since '62, and a pro-

fessor in the school, was chosen president of the faculty, which position he held ten years. Martin was succeeded by Ben Smith in 1874.

A. M. ELSTON

In 1872 three men came to the State who had much to do with the future educational plans of the Disciples in California. They were Judge Durham, J. C. Keith and A. M. Elston.

Elston was a Missourian by birth. He was a graduate of the Missouri University. He afterward entered upon a theological course in Hiram College and later graduated with first honors from Kentucky University—Transylvania. He received the title of A. M. from the University of Missouri, and took the first prize in oratory in Kentucky University. Elston came to the State first in 1869, but returned to Missouri in less than a year. There he taught school and preached. It was while he was principal of an Academy at Moberly that he met "his intended," Ada Florence Elliott, one of his pupils. He fell desperately in love with her and they were married on October 3d, 1871. He was then 26 years old. In 1872 he was called to a professorship in Hesperian College, Woodland, California. At the end of five years he succeeded Ben Smith as president of the institution, which position he held for eighteen years. In 1895 Elston retired from the presidency

J. C. KEITH
President of Pierce Christian College for Fourteen Years

PIERCE CHRISTIAN COLLEGE

of Hesperian and was succeeded by H. D. McAneney.

The high school system adopted by the State about this time soon deprived the local colleges of most of their patronage in local attendance, and the big universities at Berkeley and Palo Alto deprived them of much of their State patronage.

In 1897 the board of trustees of Hesperian College discontinued the school and donated the property, buildings and grounds, to the City of Woodland for a high school. They turned over the endowment fund of a few thousand dollars to the new movement to consolidate our educational interests in one school at Berkeley under the title of "Berkeley Bible Seminary."

Elston moved to Berkeley and became closely identified with the new movement, was one of the professors in the school several years, and was seven years pastor of the First Christian Church. During his years of service in California other doors of opportunity were opened to him in other States, but he never felt that he wanted to turn his back upon California. He always felt, "I love you, California," and at this writing (1915) he is enjoying the quiet of a retired life at his home on "Eucalyptus Path," Berkeley.

Elston's wife, always an attractive and vivacious woman, enjoyed a good joke on her husband. The professor while in college at Woodland, often

had severe spells of headache; so frequent and so severe at times that he quit preaching almost entirely, but the brethren at the annual State Meetings would insist on one sermon at least from Elston. On one occasion he was prevailed upon to preach one sermon. It was a fine effort. Many brethren were discussing it around the camp fires. Mrs. Elston was present. Someone asked her if she thought it was good. She said "Yes, it ought to be, he has been a whole year preparing it." Elston's face showed an appreciative grin.

PIERCE CHRISTIAN COLLEGE

Thirty-five miles north of Woodland, and fifteen miles southwest of Colusa, is situated the little village of College City. In 1855 Andrew Pierce, a native of Massachusetts and a pioneer of 1849, came to Colusa county in search of a sheep ranch. He secured 3,000 acres of land in the southwestern end of the county, where he settled. The people gradually settled around him, and in the late sixties A. W. DeWitt of Colusa and B. S. Gardner and wife, who were fine singers, were invited to come and hold a meeting in the little school house that had just been finished. They came and held the meeting which resulted in the organization of a church, of which Andrew Pierce became an active member.

He was generous with his means, which God had given him. He donated land for a cemetery, for a church and for the public school. In 1871 Mr. Pierce sickened and died. In his will, after bequeathing certain portions of his vast estate to relatives and legatees, he stipulated that the "residue should go to the Christian Church of Colusa County." The "residue" embraced a large portion of that 3,000 acre sheep ranch that had not been sold off, and included some of the best land in Colusa county. A corporation was formed to enable the "Christian Church of Colusa County" to handle the property. The land was sold off to actual settlers with families. A town was laid out on a ten-acre plat of ground and christened College City. In the center of this little city was erected Pierce Christian College in honor of the man who had done so much for his community, for the church and for civilization. The board of directors selected W. J. Carpenter, a preacher of the Christian Church, who had recently come to the State from Iowa, to superintend the new colony, the erection of a college building and the founding of a church and school.

When the first college building was completed, Carpenter, who had been a student in Abingdon College, Illinois, recommended to the board of trustees J. Durham and wife, recently from Abingdon to California and school mates of Car-

penter, as suitable people to take charge of the new school. Durham had been in the State about two years, had located in Berryessa Valley, Napa county, where he taught school, preached and organized a Sunday-school and church at Monticello. Durham introduced into that Sunday-school the International series of uniform lessons, the first school in the State of our people to adopt them. Durham accepted the presidency of Pierce College and opened the school September 14th, 1874. In January, 1877, J. C. Keith, who had come to the State in 1872, was called to the presidency of the college. Keith was from Kentucky (Transylvania), was young and full of life and hope. He gave fourteen years of his life to the work of that school. Like Hesperian, its influence on the surrounding country and on the brotherhood of the State was felt and appreciated. At one time it was said a majority of the public school teachers of Colusa county were members of the Christian Church. During the twenty years of its college existence, many young men and women were graduated from its halls, who have been an honor to the State, to the Church and the men at the head of the institution.

L. W. Cushman, who went to Harvard, and is now in Pomona College, J. R. Grinstead, principal of the public schools of Colusa, U. W. Brown, attorney, C. W. Jopson, preacher, who finished in

Bethany, A. R. Gallaway, horticulturist, and many others who are filling prominent places in life, were graduates of Pierce Christian College. In 1891 President Keith was called to Washington College, Alameda county, and was succeeded by Dr. William Hensley, who in turn was succeeded by W. F. Reagor, who continued as president till the property was transferred to Colusa county for a union high school, and the small endowment belonging to it was transferred to Berkeley Bible Seminary.

CHRISTIAN COLLEGE

In 1869 Alexander Johnston came to the State, with his wife and family of four daughters and a son. Johnston was a man of fine appearance, well educated, and a fine preacher. In fact, along the line of "first principles" he had few equals. He was a college-bred man, and at once took a leading place in the educational forces of the State among our people. Johnston stopped at Woodland a little while, then came to Napa and looked the field over with the view of founding a school, but finally located at Santa Rosa. He began to preach for the church, and immediately began to talk up the matter of founding a Christian school in that fertile country, and growing town. The country then was new, and the public schools were poor. The State University was then only on paper, and the

people were anxious for better educational facilities. Hesperian College at Woodland held the priority of age and of claim upon the brotherhood of the State for financial support and for patronage. It had been struggling for over ten years to get its head above the water, but the Santa Rosa movement found supporters. Rev. Johnston had a wonderful faculty of rallying men to his enterprises, of forming quick combinations and carrying them into immediate execution. His faculty for a long and continuous administration of plans which he set on foot was not so good.

At the State Meeting at Woodland in 1870, as has been stated, a new state paper, the Bible Expositor, was started. Johnston was made editor. This gave him prestige, and on January 1st, 1871, the first number of the new paper appeared. Soon after this Johnston began the active work of founding a college at Santa Rosa. A fine plat of ground was secured at the head of B street, and a splendid two-story frame building erected thereon, with all the necessary equipment. On September 23d, 1872, the doors of Christian College were opened to the public. The Hon. T. H. Laine of San Jose, a stepson of Thomas Thompson, delivered the opening address. The head of the faculty was Alexander Johnston, A. M., Professor of Hebrew, mental and moral philosophy; Harrison Price, A. B., Professor of Latin and Greek

Language and Literature; A. M. Merriman, Professor of Mathematics, and Florence G. Johnston, M. A., teacher of music.

Prof. Price was a son-in-law of the late J. P. Roe. He was a graduate of Bethany College, a good preacher and a splendid man. He finally located in Ukiah, and was for years county superintendent of schools. Several years ago he passed over to the other side. Two daughters reside in San Francisco.

Johnston continued in the school about two years, when difficulties arose. Johnston resigned and J. W. Butler of Abingdon, Illinois, took the presidency. In less than two years Butler resigned, and J. M. Martin was called to the presidency. Martin gathered around him an entire new faculty. J. M. Moore, who had recently come to the State, was called to the chair of Ancient Languages. Judge Durham of College City was given the chair of Science and English literature. J. A. Bradshaw, son of the pioneer preacher, A. C. Bradshaw, was given the chair of mathematics. Professor Hoyett, son of Hazen Hoyett, a leading Sunday school man and church worker for years in California, had charge of the business section.

The Bible Expositor had died, and a new paper, the California Christian, was started. G. O. Burnett, J. M. Monroe and J. M. Martin were editors. Finally, continued local dissensions, the success

of the high school bill in the State Legislature, with financial embarrassment, caused the college to suspend. The property was sold to the Catholics and Ursuline Academy, one of the growing institutions of the State, occupies the college site by the side of a splendid Catholic cathedral.

Christian College, while it lasted, however, turned out some splendid men. The great poet, author of "The Man With the Hoe," matriculated in Christian College; H. R. Wiley, law lecturer in the State University; E. W. Taylor, on the Supreme bench at Washington, and United States Senator-elect; A. G. Burnett, of the Appellate Court of California; the late George L. Cutler, Attorney W. H. Briggs of Stockton, Attorney Butts of Santa Rosa, A. R. Gallaway, county horticulural commissioner, and others all graduated from Christian College.

It is impossible to estimate the real value of these local schools and colleges upon the civil and religious life of the church and State. As a factor in civic righteousness the religious life of the State and nation, they are more potent than the university. They reach more people and come more into their hearts and lives than does the university.

CHAPTER X

OUR CALIFORNIA CHRISTIAN WOMEN

Thus far in our History of the Disciples of Christ in California, we have said little about the noble band of women in the days of the pioneers, and those who followed, who bore nobly their part in the great work of planting the cause of "primitive Christianity" in the Golden State. We thought it best to condense all we had to say in this connection into one chapter. The names of Sister Thompson, Aunt Pende, Sister McCorkle and many others, wives of the pioneers, will not be forgotten by those who know them and co-operated with them in their work of faith and labor of love. In war we see only the soldiers at the front on the battle field. We seldom stop to think of the wives and mothers at home who are plowing the fields and raising the crops that furnish the "sinews of war." The pioneer mothers were the ones who bore the hardships of the pioneer preachers' lives. The income of the preachers was small. The wife and the children had to bear the shortage. Too often, when the pioneer evangelist was making his tours and living off of the best that the country could give, with the devoted wife and little ones at home it was different. The meal was

scant, the feet were bare, and clothing was tattered. Yet none of these things moved them, neither counted they their lives a failure if by such sacrifice and deprivation they could help their husbands win men and women for Christ and the church.

The Campbells, in the beginning of the "Disciple movement," laid down certain theses which became aphorisms with most of their followers, and with some, we fear, a kind of unwritten creed.

To illustrate: "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." Again: "In matters of faith and terms of communion, nothing is to be required which is not found in the word of God in expressed words or approved precedent." These declarations and others of similar import have served as guideposts along the pathway of Disciple history. They were slogans upon every battlefield of the reformation fifty years ago; they are not so frequently heard now; not because, in our opinion, of a less appreciation of them, or devotion to them, but because of our own experiences in testing them out and applying them to our own church life and polity. We have had no trouble in applying them in our plea for Christian unity among the denominations, but when it came to apply them to a question of internal policy among ourselves, then it was that they arose all along our historical

pathway as specters to discomfort us, to obstruct our vision and impede our progress. It took an Isaac Errett to clarify our vision on where faith ends and opinion begins, and it took an F. G. Allen to point out the apparently paradoxical truth that "Where the Bible speaks we must be silent, but where the Bible is silent we may speak."

The missionary society, a paid ministry, instrumental music in the churches, and last, though not least, the right of women to speak in the churches, and to an equal place in the religious, social and political progress of the world, where God had assigned them, were all tried out by these aphorisms.

Both church and state have been slow to recognize the God-given right of absolute equality of women with men, but they are coming to it. Women are coming into their own. We have come to see the distinction between those scripture commands and prohibitions which are founded upon the times, habits and customs of the people in a certain age and locality, and those that contain general principles, applicable to all times, ages, and conditions. There was a very narrow and proscriptive policy adopted and adhered to by many of our preachers and churches in regard to women speaking or even praying in the public assemblies. There was always a feeling of in-

justice about it by some who opposed it, but the sense of loyalty to the Word of God, as they understood it, overbalanced every other consideration. Many women felt the injustice, but were silent in the house of God. Sometimes some of them would rebel and speak out what was on their hearts, and then submerge like a modern submarine. On one occasion one of those good sisters was expressing a piece of her mind on the subject to "Uncle Pende," who had expressed himself very positively in the Christian Teacher against women who were trying to "make men out of themselves by usurping the pulpit and delivering a public harangue." After she got through Uncle Pende very pleasantly answered: "But, Sister, Paul says, 'Let your women keep silent in the churches, for it is not permitted unto them to speak.'" Feeling somewhat nonplussed by this scripture quotation she retorted, "Well, that is just where I differ from Paul."

"But," said Uncle Pende, "the Bible says: 'If a woman wants to know anything let her ask her husband at home.'" "But I am a widow," said she. "If I ever get another husband I'll see that he has broader views on women's rights than Paul had, or you have, either."

This narrow conception of woman's place in the church was not confined to the ignorant and uncultured, but men of education and influence

strongly opposed women speaking or praying in the public assembly of the saints. McCorkle, Pendegast, Anderson and Johnston were among the number, and later the loved and honored L. B. Wilkes. On the other side of the issue were Thompson, Burnett, Stevenson and later G. R. Hand, and many others.

We have seen women come into the church with long black veils, which they drew over their heads, if asked to pray, thus trying literally to comply with the suggestion of I Cor. 11:5.

In that brilliant address of the Hon. T. H. Lain at the opening of Christian College in Santa Rosa, in 1872, he deplored the "tendency of the times," and tells us that woman was created to break the monotony of life to Adam in the Garden of Eden, and to make his happiness more complete. He said, "God had created the universe, and was pleased with his work; he made man, clothed with physical and intellectual majesty, and placed him in a garden of delights; yet his dwelling was unlovely to him for,

'Till Hymen brought the love-delighted hour,
There dwelt no joy in Eden's rosy bower;
The world was sad, the garden was a wild,
And man the hermit sighed, till woman smiled."

Notwithstanding the discouraging outlook at the time, there were a number of devoted and consecrated women in the State who had a broader

view of things than some of the preachers. They were women who were not seeking notoriety, not seeking distinction or leadership, but were seeking the opportunity to do what they could, and what God would have them to do. To use the one, two or three talents which God had given them in some effective way for the uplift and betterment of their own sex; for the salvation of man, and for the advancement of the Kingdom of God in the world. They prayed in secret over it; they talked to each other about it in private conversation, and finally they asked the committee on devotional exercises at the State Meeting if they could have a "little prayer meeting of their own off on the side somewhere out of hearing and out of sight of the public assembly." The committee assented, some of them not without foreboding of the future. It was at Yountville, Napa county, at the State Meeting in 1876, that the first of these women's prayer meetings was held. Under the shade of a majestic oak, some distance from the public arbor, they quietly gathered. They joined in singing:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,

Till the storm of life is past;
Safe into the haven guide,
O, receive my soul at last.
Other refuge have I none,
Hangs my helpless soul on Thee.
Leave, O leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

They prayed—some of them wept silent tears. They asked the Lord to show them the way, to lead them in the paths of righteousness for His name's sake; to lift up the light of His countenance upon them; to help them to be humble, be true, and to be courageous to do whatever their hands found to do.

We would be glad to present here more than a word-picture of that little group of saintly women, but at that time the subject was not regarded of sufficient importance to attract the attention of the camera man. We regret that we can not give all of their names, but memory fails us, and no record has been preserved. Only the names of the leaders in that prayer circle are still green in our memory; when we forget them we will doubtless be ready to forget all earthly memories

of this world: Angie B. Martin, then of Santa Rosa, Lydia F. Luse, of San Francisco, Sue E. Grant of Woodland, and Vira Durham of College City. There were others, no doubt, faithful and true, but these had by natural fitness become leaders of the movement among the women to organize the sisterhood of the State for Christian service.

Standing not far away from that group of progressive women was a silent and sympathetic group of progressive men, who had volunteered to accompany these women and encourage them by their presence and helpfulness in any way. The names of all of these men we can not recall, but two of them we remember volunteered to "tend baby" while the sisters conducted their meeting. One of those baby tenders was Judge Durham, the other modesty forbids us to mention.

These sisters went home from that annual encampment enthused. They had experienced a season of refreshment from the presence of the Lord. They talked it up in their home churches, as only a woman can talk when she means it.

It must be remembered that this public awakening in our churches regarding the true place of women in the work of the church was not peculiar to California. The same narrow provincialism existed throughout the East, only they were two or three years in advance of us in seeing the light. The C. W. B. M. had been organized only two

MRS. SUE E. GRANT
First President C. W. B. M.

LYDIA F. ADAMS (NÉE LUSE)
Secretary for Ten Years of our First State Organization of Women

years before (1874); now we of California had caught the vision. Mrs. Vira Durham had kept closer in touch with the Eastern movement of the sisters than others. When she returned home from Yountville to College City, she organized an auxiliary of the C. W. B. M., the first to be organized in the State. Other local societies of our women were organized in San Francisco, Woodland, Napa, Sacramento and other places, but not auxiliary to the C. W. B. M.

At the State Meeting in 1877 at Santa Rosa, another women's prayer meeting was held at which the question of the organization of a State society among the women was discussed, but no definite action was taken. Considerable personal work was reported at that meeting by the sisters. A fund of over $100 had been raised toward the support of J. N. Pendegast in Sacramento, but no attempt was made there to organize the sisters into a society. But at the next annual meeting at Woodland in 1878, the women came up to that gathering with a clearer vision of what they wanted to do, and prepared for action. They had gained strength and courage enough to demand a time and place to organize a women's State missionary society. They called a meeting of the sisterhood of the State present and there organized "The California Christian Women's Home Missionary Society." Mrs. Angie B. Martin was

chosen president; Mrs. Lydia F. Luse of San Francisco, secretary; Mrs. Sue E. Grant, treasurer. Mrs. Vira Durham was chosen vice-president.

This organization continued in existence for ten years. It grew in influence and usefulness. Its first work was to assist the church in sustaining J. N. Pendegast as pastor-evangelist in Sacramento, and this they did while Uncle Pende lived. After his death E. B. Ware was chosen to succeed him at the Capital City, and the society continued its aid for several years. It also took up the work in San Francisco and co-operated with the First Church in sustaining Brother J. H. McCollough, Dr. Belden, J. J. Haley, T. D. Garvin, and others, as pastors of the church there.

THE C. W. B. M.

At the State convention at Irvington in 1888 the California Christian Home Missionary Society, after ten years of faithful and successful service, was merged into and became a part of the great national organization of women, representing the Disciples of Christ throughout the world, under the name of the Christian Women's Board of Missions. The national organization had only preceded the California organization four years, and Mrs. C. N. Parea, who is the reputed founder of the national organization, was in California at the time of the organization of the state society, and gave valuable counsel.

Dr. W. K. Azbill, a special representative of the C. W. B. M., was sent out to California on the special mission of effecting a coalition. He was at the Irvington meeting, and succeeded admirably in accomplishing the work he was sent to do. The California ladies of the society saw the justice of the plea and readily accepted the proposition. Mrs. Sue E. Grant was elected president and Mrs. Pauline Stone, secretary; Mrs. M. A. Nash, treasurer. Mrs. Lydia F. Luse was chosen special delegate to go East and meet the national board, and bear the greetings of the California auxiliary. This she did, accompanied by Dr. W. K. Azbill, with great satisfaction to the California society, and with great credit to herself. Sister Luse served the first society for eight years as secretary. She was among the first women of the State to catch the vision of woman's place in the redemptive work of the church. She was full of love and zeal for the work, was a good speaker, and more than once she has caused some of the old "mossbacks" of the restoration movement to squirm under her withering sarcasm.

Angie B. Martin, the first president of the home society, was one of the most consecrated women we ever knew. She walked by faith and not by sight. She was filled with the love of God and the love of humanity. She has been a true servant of

the church, and as Paul said, "A succorer of many and of myself also." At this writing, 1915, she is living in the quietude of her widowed life. "Only waiting till the shadows are a little longer grown."

Sue E. Grant, for eight years treasurer of the California society, and the first president of the C. W. B. M. state auxiliary, was a woman of strong mental and spiritual endowments. She was a Disciple from her childhood and had enjoyed the privilege of entertaining Alexander Campbell at her father's house in the early days of the reformation. She was as able mentally and spiritually as any of the women who have come after her. Wise in counsel, suggestive in initiation and courageous in execution, she seldom made mistakes.

From that small beginning that little company of Spartan women, praying under the shade of a stately oak in Napa county, in 1876, has sprung up in California the great C. W. B. M. forces of this State, auxiliary to the national organization, which has been pronounced by competent judges the most perfect and compact missionary organization in the world.

While the men debate and scrap over "plans," the women get in and do things. At the Atlanta convention in 1914, the national organization reported a membership of 87,515, and 2763 local societies. The annual offerings that year for the work of the society were $424,240.65. The organi-

zation was supporting foreign missions in India, Jamaica, Mexico, Porto Rico, Argentine, Africa, China, New Zealand and Canada; college missions and Bible chair work in Indiana, Michigan, Texas, Kansas and Virginia. Mountain schools in Kentucky, Tennessee and West Virginia. Negro schools in Alabama, Kentucky, Mississippi, Tennessee, Texas and Virginia. In California the national and state organizations have founded two Oriental missions, the Christian Japanese Institute at Los Angeles and the Christian Chinese Institute of San Francisco. In each of these cities they have a splendid plant, well equipped for their work, which cost $75,000 each. There is an organized church of over 100 members in each mission, with day and night schools, besides Sunday schools.

The total memberhsip of the C. W. B. M. in California (1915) was: Societies 119, members 5695—North 64 societies, 2090 members; South 55 societies, 3105 members. Besides all this the national organization is doing even greater work in thirty states of the Union.

The State presidents of both organizations down to 1915 are as follows: C. W. H. M. S.—Mrs. Angie B. Martin, Mrs. E. S. Johnston, Mrs. Mary G. Campbell, Mrs. A. A. Stewart, Mrs. Sue E. Grant, C. W. B. M. from 1888—Mrs. Sue E. Grant, Mrs. Pauline Stone, Mrs. M. A. Nash, Mrs. M. J. Hart-

ley (ten years), Mrs. Henry Shadle, Mrs. R. G. Murphy, Mrs. Mattie Shelton, Mrs. Nanie E. Gallaway and Mrs. Chas. G. Titus.

There have been four State organizers: Mrs. I. G. Conklin, Mrs. M. J. Hartley, Mrs. Mattie E. Powell and Mrs. Nanie E. Gallaway.

CHAPTER XI

SOUTHERN CALIFORNIA

The discovery of gold in the northern part of the State had the effect of making that section the center of attraction to immigrants for twenty-five years. Before gold was discovered, however, and before the country was ceded to the United States, the Spanish population in the north was double what it was in the South. There was no California (North) in those early days. It was California, and by way of distinction, "Southern California." The country south of the Tehachapi was dubbed the "cow counties," and later, when the Easterners began to come into the south in search of health, in the legislature at Sacramento they were referred to as the "one lungers," from the cow counties of the south.

It was next to impossible in those early days to elect an American to the State Legislature from those southern counties, for a majority of the votes were Spanish. Romualdo Pacheo, from Los Angeles, was elected lieutenant-governor, and De Valli was State senator from the same county.

But things have changed wonderfully in these later days. In Los Angeles and the south there

is now no "Southern California" with them down there; it is California, and California (North) up here.

Well, we old timers will have to grin and bear it. Southern California has won her spurs. She has forged her way to the front, and is the cynosure of all eyes now among Eastern people. 751,300 people, a little over one-fourth of the population of the entire State, reside in the eight counties south of the Tehachapi. Los Angeles, which in 1870 had a population of less than 10,000, is now next to San Francisco, the largest city on the coast. Los Angeles county is larger than San Francisco county.

But it is in the civic and religious development that they have outstripped their older brothers and sisters of the north. This is especially true among the Disciples of the State, and we presume it is true of other communions.

The Disciples had been at work in California (North) twenty years before a Disciple preacher entered the Southern California field. Yet, in the 1915 Year Book of the Disciples, we find that 64 churches in California (North) contain a membership of 10,140. In California (South) 55 churches hold a membership of 16,827. Money spent for local work and improvements:, (North) $99,433, (South) $119,772; for missions, (North) $13,408, (South) $24,158.

HISTORICAL SKETCH

It was about 1870 when the attention of the country began to be directed to Southern California as a health resort, and a little later the tide of immigration set in. People began to pour into the south from all sections; many of them were Disciples. Not a few Disciples were attracted from Northern Cailfornia. The first preachers to explore the southland were from the northern section of the State.

In 1870 B. F. Standerfer, who came to the State in the early sixties and had evangelized in several counties (North), went to Southern California from Lake county, and located at Downey, Los Angeles county. Standerfer preached in that section for a year or two. He was a rather tall man, as we remember him, dark of skin, black hair and eyes. He was not what was called in those days a "big preacher," but a very sincere and earnest man.

About 1873 Henry Thomas, formerly of Texas, and a noted evangelist, who had been in Northern California two or three years, went south and held a meeting at a place called Gallitin, not far from Downey City, which resulted in about forty additions. These all united at Downey, so that at Downey we locate the first organization of a "Christian Church" in Southern California.

Downey was for a while a sort of Jerusalem of the Disciples in that section.

In 1876 J. M. Monroe, now residing in Los Angeles (1915), went to Downey from Santa Rosa. Monroe co-operated with Standerfer in perfecting the organization of the church there. He was young and enthusiastic; was right out of Christian College at Santa Rosa, where he was professor of Greek language and literature. He was a fine preacher and smart. Monroe undertook the establishment of a school of our people at Downey under the title of "Southern Pacific College." He drew to his assistance some of our best men in the north—Prof. W. H. Baker, now of the State Normal at San Jose, and A. P. Walbridge, who has since resided in the sunny south.

CARROLL KENDRICK

In 1879 Dr. Carroll Kendrick went from Oakland to Southern California. Kendrick came to the State in 1874. Charles Vincent, one of the leading members for years in San Francisco, sent for Kendrick, who was in Texas, to come. Years before Kendrick had baptized Vincent. He was a great evangelist of the old gospel type, but he was what we now call an "anti;" he was opposed to instrumental music in the church and opposed to missionary societies. He was not anti-missionary, but believed that the church should manage its own missionary enterprises. Vincent was a

disciple of Kendrick. He was bitter against the organ in the church. The controversy had created much confusion in San Francisco and Oakland, and was extending all over the State. It was the hope of Vincent that Kendrick could stay the tide of the organ sentiment, but alas, it could not be done. Kendrick made a brave and clean, open fight for what he believed was right, but failed, so he went south. The little church at Downey afterward divided on the organ question and another church was organized at another point. But Kendrick was a great preacher, a true missionary and a grand man in every way.

SOUTHERN CALIFORNIA STATE MEETING

The first co-operative movements of the Disciples in the southern part of the State were along the same lines of their brethren in the north. In 1881 a State camp meeting was called to convene at Downey. Dr. Kendrick was the organizer of the movement and the call for the meeting was signed by himself, Judge J. B. Halloway, W. P. McDonald, Charles M. Shortridge, H. L. Montgomery and Dr. G. W. Wolfe. The call invited "all the friends of our Lord Jesus Christ who earnestly desire to worship as the early Christians worshipped, to meet with the Church of Christ worshipping at Downey City, August 16th, 1881. The object of this meeting being to promote the

co-operation of all the Disciples of Christ in this section and proclaim the 'good news' to the world."

At the second convention at Downey in '82 they appointed a special messenger, Bro. James Fulton, and sent by him letters of "Greeting to the State Meeting assembled at San Jose" the following month. The Fultons, father and son, who was then a preacher, had moved to the south in '81 from Sonoma county and settled at Pomona. J.W. preached for some time after he went south. These annual meetings have been continued in some form ever since.

LOS ANGELES CHURCHES

In July, 1874, G. W. Linton and wife and W. J. A. Smith and wife held a conference and agreed to canvass the town of Los Angeles to find Disciples who had been or were connected with the Christian Church. The town then contained about 10,000 inhabitants. They took the names of twenty-three persons. In October of the same year fourteen of these met at the county court house, and the following Sunday they organized a Bible school of thirty pupils and teachers. After the Bible school they proceeded to "break the loaf," and Asa Linton preached to those who cared to remain.

On February 28th, 1875, they met at the court

house and "covenanted together to form a congregation of Disciples of Christ, called Christians, and constitute a church, accepting the Bible and the Bible alone as its only rule of faith and practice." Twenty-six names signed the roll as members at that meeting. G. R. Hand, who had been in Northern California about three years, was the officiating evangelist. He had preached a practical discourse to them before the organization was effected. The entire proceedings were duly certified to and signed,

G. R. HAND, President.
A. H. REAVIS, Clerk, Pro. Tem.

Bro. B. F. Coulter, wife and sister were at that time temporary sojourners in the State, but were not at that meeting, and soon left for their home in Tennessee. They did not return to permanently reside till two years later. Bro. J. A. Smith was chosen as the speaking elder of the church, and evangelist.

In 1876 Bro. J. C. Hay came to Los Angeles and served the church there, and evangelized until 1880. In 1877 B. F. Coulter returned to Los Angeles and began at once his great evangelistic campaign for Christ and the church in Southern California. He co-operated with Smith in preaching for the little church in the city, but he visited many points in the south and gathered together scattered Disciples and organized them into little

bands or churches. When Kendrick came in 1879 Coulter co-operated with him in preaching and planting churches. So at the second State Meeting (South) at Downey City in 1882, there were organized churches reported in that section of the State at Santa Maria, Lompoc, Los Angeles, Santa Ana, Artesia, Downey, San Luis Rey, Bear Valley, Moressetta (the last three above in San Diego county), Orange, Glenville and Elmonte. The aggregate membership of these twelve churches was 635.

By this time the boom in Southern California was on. The people flocked in like birds flying south in winter. The Christian church got its share of the new comers. Under the wise foresight, business management and great liberality of B. F. Coulter and men like him, whom God raised up, the Christian church in the land of the orange, the date and the palm forged to the front. Later men like C. C. Chapman and W. T. Holt duplicated Coulter in their liberality and devotion to the church. The Southern California Christian Missionary Society was organized, which has done wonderful work for the southern part of the State. They have succeeded in planting our cause in the large cities and important centers. In Los Angeles alone we have twenty-one churches (1915) and over 2000 members. We are perhaps at this

time the most compact and aggressive religious force in Southern California.

SAN DIEGO

In 1885 B. F. Coulter sent W. D. Frazee, a preacher who came to the State in the late 70s, to San Diego to look over the field with the view of starting a movement for our church. Coulter paid his way and remunerated him for his services. Frazee was then getting along in years. He had come to California (North) from Kentucky or Tennessee, and had preached at Hollister, Lakeport and several other points north, but finally drifted south. He met with no encouragement from the few people he met of "our folks" in the city of San Diego. Frazee returned somewhat discouraged as to the outlook of his own future. Coulter assisted him financially in getting out a little book, the memoirs of his own life, which he sold in his subsequent travels among the churches. He returned north and many brethren bought one of his books.

In 1885 G. R. Hand, of holy memory, left the writer's home in Sacramento for Southern California after finishing his book, the "Delineator and Survey," which we had gotten out for him during the winter. It was Hand's second and last evangelistic tour of the south; he died there in '88. Hand had been East since he was in Cali-

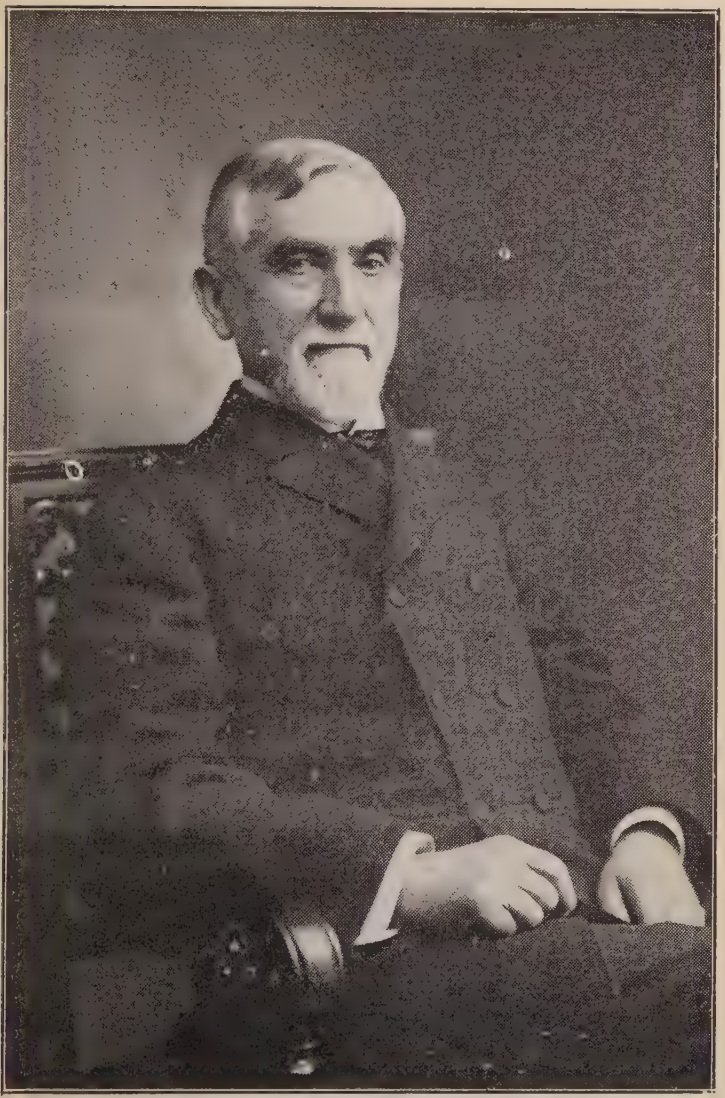
fornia (South) the first time, had returned to California (north), where he preached a year or more, during which time he wrote his book.

At the suggestion of Coulter, who still had his eye on San Diego as a mission field, Hand went to San Diego in 1886. While there he organized the First Christian Church with eighteen members. It was organized in the M. E. Church, South, but afterward met in Harmony Hall, and other places for four years or more, till 1890, at which time they purchased a lot and built a house of worship.

The church was served successively by G. R. Hand, A. B. Griffith, John C. Brandt, A. B. Markle and B. C. Hagerman till 1895, when W. E. Crabtree of Lexington, Kentucky, took charge, from which time the work seemed to go forward by leaps and bounds, till in 1910 a grand, new building was dedicated at a cost of $50,000. The church is now the largest among the Disciples numerically, on the Pacific slope, and there are four other organizations of Disciples in the city. It has an enrolled membership of 1364.

IMPERIAL VALLEY

Imperial Valley is the only place of national reputation, except possibly Oklahoma, where the Disciples got in on the "ground floor" in the settlement of a new country. They were not "among the first," but the very first to plant the



B. F. COULTER

STATE MEETING RESTAURANT

standard of the cross in that now famous section of California, known all over the world. When we were eating muskmelons in January this year, shipped from Imperial Valley, it sharpened our appetite to know that in that wonderland the Disciples had helped to lay the foundation of things.

W. F. Holt of Redlands, a wealthy business man, but a devoted churchman and Disciple, a man largely interested and instrumental in the development of Imperial Valley, determined that "our people" should have the first church in the religious development of that country. In 1901 he erected in Imperial, the first town, and county seat of Imperial county, at his own cost, a house of worship. It was the first wooden house built in the valley. At that time there were not over 300 people in the entire valley. Mr. Holt imported to the valley all the way from Honolulu the veteran preacher and pioneer, John C. Hay. He preached the first sermon in the valley and evangelized the entire section as it settled up. He organized the church at Imperial and continued his labors in the valley for some time. Bro. Holt looked after securing lots for churches in all the leading towns of the valley; so we now have good churches at Holtville, Brawley and Calexico, and are the leading religious force in this "Valley of the Nile" in

the State of California, which now contains over 20,000 happy and prosperous people.

For further information concerning the history of the Disciples in the Southland, see Part II. Cuts and Sketches of Churches and Preachers.

CHAPTER XII

FOURTH DECADE—1880-1890

The fourth decade in Disciple history in California begins with the State Meeting held at Sacramento in September, 1880. The State Meeting the year before, 1879, was held at Yountville. It was largely attended and was a very successful and harmonious meeting. Yet there was a tinge of sadness associated with it. It was evident to all, especially the older brethren, that a new order of things was setting in. The revival idea was rapidly giving way to the convention idea for business. Then the old pioneer preachers, one by one, were gathering home. Rose, McCarty, then Thompson, had passed on, now "Uncle Pende" was absent. The Lord had called him home on the 22d day of April preceding that State gathering.

Added to this feeling of sorrow was the absence of Brother J. P. McCorkle, who for years had been the generalissimo of our State Meetings. He was the man who directed the affairs of those great gatherings, and it was no small undertaking. He had taken a trip into Oregon, an evangelizing tour, which lasted over two years. It was at that meeting that the mantle of McCorkle in the management of our State Meetings fell on the writer,

who was then pastor at Napa City. It was his first initiation into the general management and direction of our State Meetings and Conventions.

The Yountville meeting was not without interesting incidents. There was an unusual array of ministerial talent. T. F. Campbell, president of Monmouth Christian College, whose son is now the president of Oregon University, was the chief speaker. G. O. Burnett and W. H. Martin, then recently of Australia, S. E. Parea and others, made up the preaching force of the meeting.

The predominant idea in the convention at that meeting, was co-operation for mission work. T. F. Campbell preached one of his rousing sermons, "Go Ye into all the world and preach the Gospel to every creature." He dwelt upon the necessity of a deeper spirit of consecration and self-sacrifice to accomplish what the Lord had directed to do. His appeal was so strong and heart-searching that it moved the great audience, visibly. A brother Moore Hesketh, an Australian, and a very conscientious and godly man, had a beautiful gold watch and chain which he had been wearing while there. The thought came to him that it was wrong for him to decorate himself in gold while the Lord's work was suffering for lack of funds, so he pulled off the gold watch and chain and walked up to the table and laid them down as his contribution to the missionary fund.

Many protested, but he stood firm in his resolution; others followed his example, and laid rings and other jewels on the table. Finally, "Jim" Logan, as he was called by his intimate friends, as warm hearted a man as ever lived, and deeply emotional, walked up to the table and turned, facing the audience, when he drew from his pocket an old dirty pipe and half a plug of tobacco (he smoked and chewed), and said, "Silver and gold have I none, but such as I have I give unto thee. I have been using tobacco for twenty years, but I lay my tobacco habit upon the altar of God's eternal love, and I consecrate the money, $25 a year, which it has cost me, to the Lord's work of sending the Gospel to every creature." Logan was then preaching for the little band of Disciples at Fresno, which he had organized a few years before, while working at his trade of wagon making for a living.

Yountville in 1879 was the last State Meeting with free table privileges. It had been part of the great social program of those annual gatherings of the Disciples for twenty-two years. Many were loath to give it up; some thought that the State Meeting would be killed by abolishing the free table feature.

That meeting at Yountville in '79 was also the last annual meeting of the Churches of Christ in Napa county, the last time our Israel would be

found "tenting on the old camp ground," where we had first pitched our tents in 1858.

A great change came over the Napa valley from the religious standpoint in the seventies and eighties. The wine grape had been introduced into the valley, and with it came a revolution of society. The old settlers were largely rooted out and a foreign population took their places, a population inimical to Christian civilization and social progress.

Protestantism retrograded. The once flourishing "Christian Church" at Yountville, at one time the best and largest in the State, rapidly declined, till at last it ceased to meet; its doors were closed, and its large brick building was sold for a wine cellar.

"Wine is a mocker, strong drink is raging; who hath woe, who hath sorrow, who hath redness of eyes, they that tarry long at the wine."

THE SACRAMENTO CONVENTION

The next convention, or State Meeting, was appointed to meet in Sacramento in September, 1880. That was an epoch-making convention. Old ideas and old practices were passing away. The organ controversy, the college controversy, the missionary society contention, a paid ministry and other questions which had provoked controversy in the past had become practically settled in the minds

of the leading preachers and brethren of the State. New preachers and members from the East were coming in and were met at our annual meetings in increasing numbers.

The writer was requested by the Sacramento church to come over from Napa and superintend the preparation and management of the meeting. It was presidential year, and James A. Garfield, an ordained preacher in the Christian Church, was one of the leading candidates. This was a great help in gaining for our State convention and our whole brotherhood, publicity. W. H. Mills was editor of the Record Union, then the leading paper in Northern California. Mr. Mills placed the columns of the Union, including the Associated Press service, at our disposal. He said, "I have no special interest in your church, but I want to elect Garfield president." Mills afterward became land agent of the Southern Pacific Company. Our acquaintance and association with him at Sacramento in 1880 was a great help to the cause and to our work as State Evangelist in after years. It was bread cast upon the waters that didn't return void. By his recommendation we secured a donation of lots for churches at Willows, Williams, Galt, Madera, Sanger, Traver, and Pacific Grove. He was not a believer in New Testament Christianity, but he was a man of warm impulses and a generous heart. Some way I feel

that the Lord will find room for him on the other side, and say, "Come up higher."

We spent two months of our time in preparing for that convention and conducting it to a successful conclusion. The encampment was held in the City Park. State tents were provided for the campers. The privileges sold for over $800.

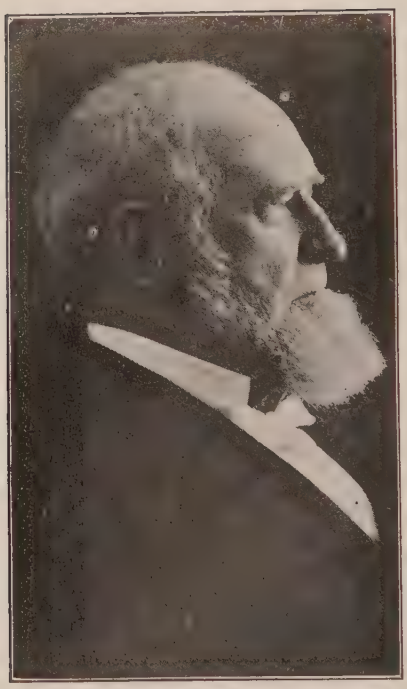
The attendance at that meeting was large; not so large as at Woodland and some other points, but there were more churches represented by appointed delegates than ever before, and all came with a fixed purpose of doing something worth while. The convention that year was greatly aided by wise counsel from some of our leading preachers from the East. L. B. Wilkes, of national reputation among the Disciples, had come to the State in the spring of 1880. He was in poor health and had come out to the coast for recuperation. He was located at Stockton under the care of his brother Peter, who was a prominent lawyer of that city. Wilkes was feeble, unable to preach, but he was wise in counsel. Another Eastern preacher, whose presence at that meeting was a great benediction to the whole State, was Alexander Proctor of Missouri. Proctor and Wilkes were men of vastly different types of thought, but both great lovers of truth and loyal to Christ and His word. Wilkes was what we would call now a conservative; Proctor would be classed with the

SELDEN STURGES
State Treasurer

W. B. BERRY
Editor Pacific Christian

R. N. DAVIS
Pastor-Evangelist

J. P. PROCTOR



J. H. McCOLLOUGH

progressives, yet these two men agreed and recommended to the California brethren there assembled that the safest, most scriptural and best form of State organization for missionary work was a delegate convention of the churches. This counsel and advice was readily accepted by the representatives of the churches present, for it was in accord with the almost unanimous view of the preachers and leading brethren of the State. Since 1880 California Disciples (North) have had no differences of opinion or debates about the missionary societies or individual organizations. They transact their co-operative work under the name of "The Christian Church of California," which is nothing more than a convention composed of delegates elected by the Churches of Christ throughout the State. Until their older brethren of the East are able to "show them a more excellent way," they will most likely hold fast to that which has proven the best way they ever tried.

Proctor continued in the State some two months preaching and delivering addresses in different parts of the State. While at the Sacramento convention he delivered all of the evening sermons or addresses. In the afternoon of each day he met the preachers in a private tent and discoursed to them on the subject chosen for consideration. Those afternoon talks were the most helpful stud-

ies that we ever experienced; they linger with us yet as a sweet memory.

It was very warm at Sacramento during that convention. Proctor felt the effect of the intense heat and spoke about it. We told him that such hot weather was very "unusual." His next place to visit was San Francisco. There he found fire in the grates of the homes where he stopped. The cold fogs swept over the hills from the ocean, and Proctor was chilled through. He said to Brother and Sister Luse, where he was stopping, "This seems to be very chilly weather for September." "Yes," they replied, "it is very unusual for this time of year." His next place was College City, Colusa county, where he was invited to address the student body of that then flourishing institution of learning. President Keith met him at the railroad station, and conducted him to the college grounds about two miles away. The hot north wind was blowing terrifically, lifting the sand and fine gravel into the air, filling it with a cloud of dust. Proctor said, "Brother Keith, this is quite a sandstorm." The president replied with true California complacency, "Yes, this is unusual, I never saw anything like it before." Proctor smiled but said nothing. That night when he arose to address the students and the vast audience assembled to hear his gifted oratory, by way of introduction, he said, "When I arrived at Sac-

ramento a month ago it was so very hot I really suffered with heat. When I complained, Brother Ware said, 'Yes, it is hot, but this is something unusual.' I went from there to San Francisco, and there I met the cold wind and damp fogs from the ocean and was chilled to the bone. I said, 'This is pretty cold weather, Brother Luse.' He said, 'Yes, but it is something unusual.' I came up here today and met this hot wind and sand and dust, and I ventured to suggest to President Keith that it was very disagreeable weather. He said, 'Yes, but it is something unusual.' Now what I am concerned about in California is to find some 'usual' weather. If you have got any I would be glad to know where it is."

W. H. Mills, of the Record-Union, heard Proctor at Sacramento on the subject of the "Transformation of Man," and said, "I have heard many of the ablest divines in America, but I think I have never heard an equal to Mr. Proctor."

Returning to the proceedings of the Sacramento convention, we note that the first State Board of the Christian Church in California was appointed there, and the State Work, as it is known now, was inaugurated. The first board consisted of seven members, and were as follows: President, E. B. Ware of Napa; Secretary, J. H. McCollough of San Francisco; Treasurer, Selden Sturgis of San Francisco; W. W. Smith of Vacaville, Henry

Harris of Yountville, Silas March of Stockton and James Fulton of Santa Rosa.

J. H. McCollough had just come to the State, and his advice and experience in the organization of the work was very helpful, and as Secretary of the Board he gave valuable counsel and was untiring in his efforts to get the State work before the churches that they might understand it and co-operate with it.

The new board had to build from the bed rock up. It had no money. There were volunteer pledges of a few hundred dollars, made at Sacramento, and an old brother, A. C. Hawkins of Vacaville, said if we employed an evangelist, he would give him a "hoss to ride," which was an essential thing in those primitive times. But the board did not feel justified in employing an evangelist the first year. They turned their attention to better organization and equipment among the churches, the location of pastors, and used what funds they could get together in employing preachers to hold special meetings at weak points, or where we had a nucleus, but no organization. Considerable successful work was accomplished in this way the first two years following the organization of the State Work. James Logan was sent to Wheatland, held a good meeting, had some 40 additions and organized a church. W. H. Briggs did some work under the assistance of the Board around Acampo

and Galt. The secretary, J. H. McCollough, though a busy man with his new work in San Francisco, and the additional work of the secretaryship, found time to run out to Danville, Contra Costa county, and give things a boost there. The president of the Board was released from his Napa pastorate for one meeting each year. He went to Lakeport, set in order the things that were wanting, incorporated the church, secured the donation of a lot for a building and raised a subscription of $1500 toward a house. He also was sent by the Board to Sacramento to revive the work there, which had almost collapsed after the unfortunate death of "Uncle Pende," who had made so many sacrifices to plant the cause of primitive Christianity in the Capital City. Other special meetings, under the direction of the Board, were held by H. O. Edson at Point Arena, W. H. Martin at Spenserville and John Coates and D. G. Wright at Lompoc. In all about $2000 was raised by the Board the first two years of its existence, but that meager two thousand put into operation forces that represented an investment of several thousand more in the planting and equipment of churches in the State.

At the end of 1882 the preaching force of the State was distributed about as follows: San Francisco, J. H. McCollough; Oakland, W. A. Malone; San Jose, B. S. Gardner; Watsonville, P. K. Dib-

ble; Hollister, Hiram Wallace; Saratoga, W. D. Pollard; Tulare and Visalia, A. W. DeWitt; Fresno, H. C. Shelton; Modesto, Henry Shadle; Stockton, L. B. Wilkes; Sacramento, E. B. Ware; Woodland, W. H. Martin; Vacaville, J. P. McCorkle; Napa, W. B. Berry; Danville, A. D. Willmott; Chico and Butte City, H. G. Hartley; Colusa, J. C. Keith; College City, J. Durham; Red Bluff, Phil. Bruton; Winters, H. D. Connell; Lakeport, J. J. Bruton; Ukiah, Harrison Price; Healdsburg, A. G. Burnett. Santa Rosa had the distinction of four preachers, each serving one Sunday in the month, with an extra for the fifth Sunday. G. O. Burnett, J. M. Martin, J. W. Fulton and "Uncle Billy" Brown were the quartet which furnished the spiritual pabulum upon which the church dieted. James Anderson supplied the fifth Sunday. Wheatland, James Logan. Shadle and Bruton came to the State in eighty-one.

THE CHURCH NEWS

The State Board, in the discharge of its work, soon found that it was hampered by the lack of some medium of communication among the churches by which they could be kept continuously in touch with one another and with the plans and progress of the work. They saw that a State paper of some kind was a necessary adjunct to the success of any effort of co-operation in evangeliz-

ing a state that has over 1000 miles of coast line and a breadth from the Sierras to the sea. They looked along the line of past efforts and failures. They remembered the Western Evangelist, The Christian Teacher, The Pacific Gospel Herald, The Bible Expositor and The California Christian, all of which had come and gone the way of all earth. Still, the Board felt the need of it and resolved to make an effort for it. The matter was placed in the hands of the president and secretary of the Board. They decided not to involve the board or the State work, but to try to start the paper as an individual enterprise. The president saw a few of his friends (the secretary was then a comparative stranger in the State), and laid the matter before them. Three men, W. W. Smith of Vacaville, H. H. Harris of Rutherford and G. W. Gibbs of Yountville said, "Go ahead, we will back it for a year with the 'sinews of war.'" We went ahead, and the first issue of the Pacific Church News was published September first, 1881, just before the State meeting at Woodland, J. H. McCollough editor and E. B. Ware, associate editor. This relation continued till June, 1883, at which time Brother McCollough accepted the presidency of Washington College, and E. B. Ware took charge of the paper and McCollough became co-editor. The paper was moved from San Francisco to Sacramento, and its name changed to the Christian

Church News. In a year it was changed to a semi-monthly, and at the end of two years to a weekly. In August, 1886, the editor broke down in a nervous collapse from overwork, which resulted in his retirement from active work for two years.

At the close of Volume 6, E. B. Ware sold the paper to H. H. Luse, Jackson Hart, John W. Pearson, Hazen Hoyett and Gano Kennedy, and it was moved to Oakland, changed to the Christian Independent, with George W. Sweeney, editor, and T. D. Garvin, associate editor.

At the time E. B. Ware sold the paper it was on a paying basis. He owned a half interest, free from incumbrance, in the Valley Press Printing House, 309 J. Street, Sacramento, but on account of ill health, not only of himself, but of his wife also, a change of location and giving up of the business was an imperative necessity.

The paper underwent many changes after that. It was sold to J. C. Keith and blossomed out as "The Truth;" was sold back to Sweeney and Sharp, with Phil Bruton, part of the time, and Emily Grant for a while, office editor. It was finally suspended and the mailing list transferred to the Christian Standard. Then followed the Christian Herald, D. T. Stanley, editor, which soon collapsed. From the ruins sprang the Pacific Christian, W. A. Gardner and J. B. Johnson, editors.

J. H. GARRISON
Founder of the Christian Evangelist
and Author of "Alone With God"

R. L. McHATTON
First State Evangelist

That paper passed into the hands of a stock company with L. O. Matthews, editor and business manager; the paper was finally purchased by W. B. and G. K. Berry, W. B. the editor. Berry made a good paper out of it, and was its editor for fourteen years. It was finally sold to another company, D. A. Russell, editor. After a short editorial experience that makes a man wiser if not richer, the paper was transferred to the Christian Publishing Company of St. Louis, and the State was left without a local State paper.

At the State convention in 1913, E. B. Ware, who was still on the "firing line," proposed to revive the Christian Church News, which proposition was hailed with joy. So here we are at this writing (1916) astride the editorial tripod again after a vacation of twenty-seven years.

STATE EVANGELIST EMPLOYED

At the State convention at San Jose in '82 a resolution was adopted directing the State Board to employ a State Evangelist as soon as it was deemed advisable and a suitable man could be secured. The board held a meeting on the grounds, and directed the secretary to open up a correspondence with parties East with a view of securing a proper man. The result was that R. L. McHatton, so long and favorably known since in this state, was the man selected by the

board. He was then a young man, tall, slim, wiry, but full of virility. He came highly recommended by such men as J. H. Garrison, who knew him well. He came in January, '83, and entered at once upon his work, after conferring with the executive committee of the board. His first meeting was at Santa Rosa. His coming created a state wide interest in the churches. Some thought he was too young, more wanted to know if he were married. In answer to the last question, we said through the columns of the Church News, "No, but like the politicians, we suppose he is in the hands of his friends." Mac, as he was always called, was a full-fledged Missourian in his social life, in his habits and mannerisms. He proved to be the right man in the right place. He began his work in the right place, Sonoma county, at that time the banner democratic county in the State. She rolled up her 1000 majority at each recurring election. It was the habitat of Missourians—the best people this side of heaven—the writer was born there. Mac was greeted with a full house on Sunday morning, when he preached his introductory sermon. Before he dismissed the audience he said, "Now, I don't want to be a whole week getting acquainted here, I am Bob McHatton from Missouri; just come forward when we are dismissed and shake hands, and you young ladies back there, don't be bashful, just come forward and shake

hands; I don't know but my wife is in this audience." There was a bunch of about fifteen young ladies in the back part of the house. They accepted the challenge and all went forward and shook hands with the young evangelist, but one. In September following, the editor of the Church News received a note, which read as follows: "Mr. and Mrs. T. B. Hood request your presence at the marriage ceremony of their daughter, Eva L. to Robert L. McHatton, on Wednesday, September 5th, at 12:30 p. m., at their residence in Santa Rosa." He married the girl that didn't go forward and shake hands with him. R. L. McHatton made a successful evangelist; he was a live wire wherever he went. He did much to advance the State work and to build up the churches of the State. His relations with the board were always of the most pleasant nature. He was a warm friend of the Church News, and his "Wayside Gleanings" appeared in every issue, and were a feature of the paper. After three years and a half of successful work, he resigned to accept the pastorate of the Sacramento church, to succeed the editor of the Church News, who decided to devote his whole time to the paper, and to his printing business connected therewith.

Brother McHatton has served some of our best churches in the State. At this writing he is pastor of the church at Fruitvale, Oakland, a work which

he undertook a few years ago, and built from the ground up. He has grown up a beautiful family, two daughters and a son, A. G. McHatton, who is a preacher, located at Marysville. As the years have passed his raven locks have been streaked with grey, his firey zeal has been somewhat moderated, but his devotion to the Master and interest in the plea of the Disciples has never wavered. His devoted companion has been a true helpmeet, indeed, and shared with him the joys and sorrows of a minister's life.

The report of the State Board at San Jose inspired the brethren with new hopes of success and convinced them that a new order of things had begun. The Board had met regularly for the transaction of business. It had gotten into touch with every section of the State, and was helping the churches in every way possible to a more permanent growth and development. New churches had been organized, weak ones strengthened, Sunday schools established and a fund accumulated to justify the employment of a State Evangelist.

DISTRICT WORK REVIVED

The successful management of the State work revived confidence all over the State in the real intention of the Disciples in California to do something worth while, and their ability to do it. The spirit of co-operation was revived in the districts

that had been organized years before, but had died out for the want of intelligent leadership. At San Jose the old Santa Clara District was revived, a meeting of the delegates present at the State convention was called and a committee was appointed to raise funds on the ground to employ a district evangelist. T. B. Proctor, an earnest and enthusiastic Disciple of Los Gatos, and J. W. Craycroft were the chief leaders in that movement. Over $1700 were pledged on the grounds to that work, which resulted in the calling of J. W. Ingram, of glorious memory, to work in the Santa Clara Valley. The district board, after conference with Brother Ingram, wisely decided to locate Brother Ingram in San Jose. The work was a success from the beginning. In less than two years a strong and influential congregation of Disciples was established, a lot purchased and the brick church on Second street was built. It was in this church, in 1885, that the first society of Christian Endeavor among the Disciples in California was organized. E. H. Baker, who had been a zealous Methodist, heard Ingram and became convinced of the wisdom of our plea. He was baptized on Sunday night, and standing in the water after his baptism he announced, "We will meet here next Sunday night at 6:40 to organize a Christian Endeavor."

The next year, under the supervision of A. W.

days with E. B. Ware, president of the State Board and editor of the State paper, who went with him and his family to Napa and arranged for his location there. There has always been the closest friendship between us since then. W. B. Berry is one of God's noblemen, who loves truth and righteousness.

In July Dr. W. A. Belden, of national reputation among the Disciples, came out to succeed J. H. McCollough in San Francisco, and to devote his special attention to raising funds throughout the State to purchase a lot and build a house of worship for the Disciples in San Francisco, for as yet the little struggling band in the city had no place that it could call home.

WASHINGTON COLLEGE

J. H. McCollough had been in the city over two years and was making progress, but there opened up, just at this time, another work, seemingly of greater importance, which called him to assume the responsibility of it, and he obeyed the call.

Washington College was founded in the seventies by Mr. Henry Curtner, a capitalist of Alameda county, and some teachers who co-operated as professors. The idea of its original founders was to establish a school free from any religious influence or domination. It continued a few years and suspended. J. W. Craycroft, who was a

WASHINGTON COLLEGE

MRS. INGAR INGRAM

PRESIDENT H. C. INGRAM
Curtner Seminary

neighbor of Curtner, found out that the property was for sale and suggested to him that the Christian Church might be interested in it. Through the medium of Crayeroft and W. D. Pollard of Saratoga, a satisfactory arrangement was made for a board of trustees representing the church to take charge and open the school, but the property was never transferred absolutely; the title still rested with the Warm Springs capitalist. J. H. McCollough was called to the presidency of the college, and opened the school in August, 1883. In January, 1884, J. Durham was added to the faculty, and later Prof. H. C. Ingram, Prof. H. M. White, Prof. Early and Miss Ingar Stephenson. McCollough had succeeded in gathering around him a strong faculty. The school flourished for awhile and a large number of students were enrolled. Later McCollough retired and J. C. Keith took charge. Keith continued till 1894 and retired. The school was then turned into a school for girls under the name of Curtner Ladies' Seminary. H. C. Ingram and wife (Mrs. Ingar Stephenson-Ingram) had charge. Under the management of the Ingrams the school became quite popular and was growing in public favor when a disastrous fire came and reduced everything to ashes. As a college and as a seminary for girls, while it was under Disciple control, it turned out some splendid young men and women.

The annual State Meeting of 1893 was held near Vacaville, Solano county, in Oiler's Grove. It began October 5th, and was largely attended by delegates and members. It was a splendid convention for business. There was a full representation of preachers, but the ranks of the pioneers were growing thin, G. O. Burnett being the only real pioneer present. Their places were filled, however, by many new faces of recently arrived preachers. It was the first California State Meeting to R. L. McHatton, J. W. Ingram, R. N. Davis, W. A. Belding, J. B. Johnson, W. B. Berry, J. H. Seaman, H. B. Foster, H. Frank Tandy and J. H. Rosencranz. The reports from the field were encouraging. The first year of the State evangelist was full of hope for the future. The Board reported all obligations met and no debts. There had been over 600 additions through the various agencies of the State Work. New churches had been built at Wheatland, Red Bluff, Williams and Fairview. Over $6000 had been raised for the San Francisco Mission. Four thousand dollars were raised on the ground during the meeting for the various missionary enterprises. R. L. McHatton was continued as State Evangelist and the State Sunday School Board, which met for the first time in conjunction with the State Meeting, raised funds enough on the ground to put a State Sunday School Evangelist in the field, and J. H. Rosen-

cranz was then and there selected as the man. The old State Board, which had served since 1880, with only one or two changes, was re-elected for another year. They were: E. B. Ware, president; J. H. McCollough, secretary; Selden Sturges, treasurer; W. W. Smith, Silas March, Hon. Wm. Johnson and William Rice. At that meeting a resolution was passed instructing the president of the State Board, who was ex-officio chairman of the convention, to appoint a committee on "Permanent Location of the State Meeting; to determine if it were best to permanently locate it, if so where, and report at the next State Meeting." The chair appointed on that committee J. W. Craycroft of San Jose, T. B. Hood of Santa Rosa, E. B. Beard of Modesto, I. N. Cain of College City, and Hazen Hoyett of Oakland.

The obituary committee at that meeting reported the death of B. C. Lawson of Woodland, a son of Joshua Lawson, the pioneer preacher, and himself a preacher greatly loved and honored by all who knew him. He preached for the church in Woodland, and when J. N. Pendegast died he succeeded him to the presidency of the Board of Trustees of Hesperian College. B. C. Lawson was a man who underestimated his own capability, who was unassuming and painfully reticent, but was greatly loved and honored by all who came to know him.

OUR FIRST MISSIONARIES TO JAPAN

It was in September, 1883, that our California churches had their first object-lesson in Foreign Missions, and became aroused to a sense of obligation thereto. The occasion was a great missionary gathering among the Disciples in San Francisco to say welcome and farewell to our first missionaries to Japan, sent out by the Foreign Society. The missionaries were George T. Smith and wife, C. E. Garst and Laura D. Garst, his wife. The meeting in their honor took place in the Y. M. C. A. Hall, where the Disciples then held their Lord's Day meetings; they had no church building. There were representatives from a number of the churches of the state. Short addresses were made by Dr. C. A. Bugbee, a Baptist brother who was at that time earnestly pleading for a union of Baptists and Disciples, W. A. Malone, W. B. Berry, Dr. W. A. Belding and others, with responses by the missionaries. There was born at that meeting an enthusiasm for Foreign Missions that spread all over the state.

The feeling still existing at that time among the preachers and in the churches prejudicial to Foreign Missions may be illustrated by the incident, that the editor of the Church News went down from Sacramento and attended the meeting, and wrote up a full account of it for his paper.

In the following issue he was taken down in good shape by a correspondent, a preacher of reputation and long standing in the state. The editor was criticised for "spending money and valuable time to journey 125 miles to see a few missionaries sail to Japan to preach the Gospel to the heathen, when there were thousands of heathen in San Francisco who had never heard it."

It was a scene long to be remembered, when on the 22d day of October, 1883, those first missionaries of the Disciples to Japan stood on the stern of the Yokohama, with the American flag wrapped about them, and waved good-by to the crowd upon the shore, some weeping, but all waving banners and singing "God be with you till we meet again." It was a fitting close of one of the greatest missionary years among the Disciples in the state. The name of Laura D. Garst became familiar to California Disciples through the columns of the Christian Church News, then published in Sacramento, by her "Letters From Japan."

THE WHEATLAND CONVENTION

In 1884 the State Meeting was held at Wheatland. Only four years before, the State Board had inaugurated the work there, which had developed into a church strong enough to make

all the preparation necessary to entertain the State encampment.

Thirty-five preachers were registered at that meeting. More new ones had come in, and many changes in pastorates had taken place. F. W. Pattee of Lynchburg, Va., after supplying a short time in San Francisco, was located by the State Evangelist at Petaluma. Dr. Belden had returned East, and George H. Hutchison, who came to us from the Presbyterians, took the San Francisco work. Hutchison preached at Santa Rosa and other points a year or two, and returned to his "first love." W. A. Malone had resigned in Oakland, and had been succeeded by Thomas Porter, who had returned from Australia. John Ellis, author of the "White Pilgrim," a song that was quite popular in our younger days, and was published in the Christian Psalmist, by A. D. Fillmore, the first hymn book with notes published by the Disciples, had come to the state and taken the work at Napa.

The reports at Wheatland showed that the State Work under its new organization had scored another successful year. R. L. McHatton, State Evangelist, had done a splendid work. A preacher had been located at Petaluma, a lot purchased, and a fund provided for a house of worship. At San Jose, under the leadership of J. W. Ingram, they had bought a lot and were lay-

ing the foundation of our first house of worship in that splendid city. New houses of worship had been built and dedicated that year in Oakland, Red Bluff, Orange, Fairview, Williams and Monticello.

The Wheatland convention was a harmonious and enthusiastic body. Money was raised on the ground to continue the State Evangelist in the field, and R. L. McHatton was called for the third term. The Sacramento Valley District delegates met and organized, raised a fund of $500 to start with, and employed W. A. Malone to labor in that district. The convention passed strong resolutions endorsing the State Work and the State Board of management. It took strong ground against the liquor traffic. The State Board had incorporated under the laws of the state, and the convention adopted the by-laws of the Board as the by-laws of the convention. The committee on permanent location of the State Meeting reported that "at this time it is unwise and inexpedient," which was adopted. At this convention a resolution was adopted to give five per cent of the state offerings to the A. C. M. S.

The obituary committee reported warm and tender resolutions of appreciation of James Anderson, and sympathy for his bereaved family; Bro. A. had fallen dead in the pulpit at Cloverdale in July before.

H. D. Connell, on account of failing health, resigned that fall at Madison, and took the work at Ukiah, hoping to be benefited by the higher altitude. R. N. Davis had reached out from Watsonville and extended the bounds of his diocese to Santa Cruz, where we had no church. He found but twelve members in the City by the Sea, whom he gathered together and formed into the nucleus of a congregation. In the spring of 1885 Charles A. Young, fresh from the University of Missouri, was called to Pierce Christian College to take the Chair of Philosophy and History. He was very popular as a teacher and preacher. He and President Keith and Professor Durham, besides their college duties, served the churches at Colusa, Willows, Maxwell, Williams and the home church at College City. In 1888 he married Mrs. Alice Glenn, and in 1889 they went East. Young entered the Chicago University, and later Union Theological Seminary in New York. He and his wife co-operated in founding the Bible Chair at Ann Arbor under the auspices of the C. W. B. M. In 1896 they returned to California.

THE LOCKFORD CONVENTION

In September, 1885, the State Meeting was held at Lockford, on the narrow gauge railroad, ten miles east of Lodi. It was the intention to hold it at San Jose, but the brethren there took a notion

that they wanted it in July; but the Board was afraid that the departure was too radical from the usual time, not earlier than September, for the success of the convention. The Stockton Church and the surrounding churches wanted it at Lockford at the usual time, so the committee on location, appointed at Wheatland, decided in favor of Lockford. Lockford was only a few miles away from the old Liberty church on Dry Creek, one of the oldest churches of the Disciples in the State, and where the State Meeting was held in 1862. E. B. Ware, as President of the State Board, was shouldered with the responsibility of providing the accommodations for the meeting. As there was no church there, it was no small task. We solved the problem by forming a stock company among the business men of the town. The company agreed to furnish the grounds and tents, arbor, seats, and meals to all delegates at a fixed price, without additional cost to the convention, they to have all the franchises usually let, free of charge. The arrangement was highly satisfactory to the convention, and the company made expenses and something over.

There were three new preachers at that meeting, George W. Sweeney, J. J. Haley and W. T. Shelton. Sweeney had been called to the work in Oakland, J. J. Haley to San Francisco, and Shelton took the work, after the convention, at Fresno.

With Wilkes, Sweeney, Haley, Malone, Ingram, Martin and McCollough, the convention possessed an unusual array of ministerial talent. The President of the Board delivered an annual address, something he had not done in the five years which he had held the responsible position. The purpose of the address was to show the great progress of our work that had been made in the State under the new regime inaugurated at Sacramento in 1880. The address showed the unsatisfactory character of the work done previous to the new order. He read a list of twenty-two churches which had been organized in previous years, not one of which was on the map, or represented in the convention. The address showed that the membership of the State had been doubled in five years, that thirty churches had felt the touch of the helping hand of the State Board, that old churches had been revived, new ones organized, and none had been left to die.

Another evidence of progress was seen in the location of permanent pastors with the churches. In 1880 there were only five preachers in the State giving all of their time to the ministry of the Word, and only three of our churches that had settled preachers. The first year of the organized efforts, the Board received only $700 for evangelistic work. Five years later, in 1885, the churches and Sunday-schools of the State were

sustaining three evangelists in the field, R. L. McHatton, State Evangelist, H. Frank Tandy, State Sunday-school Evangelist, and W. A. Malone, District Evangelist. Fifteen new churches had been built or were in course of erection within that period. R. L. McHatton had come to the convention direct from Fresno, where he had cooperated in raising money to purchase a lot and had circulated a subscription for our first house of worship, where we at this writing have over 1500 Disciples and large property interests.

There were a number of confessions at the Lockford meeting, but nothing like at the meetings of earlier years.

The committee on resolutions reported, heartily commending the work that had been accomplished. The obituary committee called attention to the passing of W. B. Foster, the brilliant young preacher who had taken the work at Santa Rosa in 1883, but who died in Red Bluff in March, 1885. Also Byron Lewis, another of the old pioneer preachers, who had passed over to his reward during the year, at Kelseyville, Lake county.

EIGHTEEN EIGHTY-SIX

The year 1886 was one of continued success, but with many changes and not a few surprises in the work of the State. H. F. Tandy, who had succeeded J. H. Rosencranze, who had returned

East, had succeeded in opening up a large work at Tulare. He devoted most of his time to developing that work during the year, and resigned his position as Sunday-school Evangelist in the fall and took the pastorate of the Tulare church, where he succeeded in raising money to build a fine brick church, for those days. McHatton visited a number of places where he had planted churches, strengthening the brethren and exhorting them to continue in the faith.

On October 12th, 1885, the first house of worship of the First Christian Church of Fresno was dedicated. This was made possible by the fact that after they had finished the canvass for subscriptions to build the church by the State Evangelist and others, Bro. H. H. Luse, of 14 Essex street, San Francisco, volunteered to loan them $1500 at a low rate of interest. They accepted the offer, and completed the building at once, at a cost of about $3500. A month later the house in Petaluma was dedicated.

On January 1st, 1886, the Christian Church News, edited by E. B. Ware, came out as a weekly, greatly enlarged and improved. The editor had resigned the pastorate of the First Christian Church in Sacramento, with the view of devoting all of his time and energies to the paper. But alas, how little do we know of the future of that pathway that leads up to light and to God! On

the 3d of the following March, our dear little Eva, so well known for several years at our State Meetings, passed over to the other side. She had been our constant companion publicly and privately, and her loss was a staggering blow, from which we could scarcely recover. Added to this, was the evident fact that the wife and mother had fallen a victim of the dreadful disease, and had sacrificed her own life for her child. Lockford was the last State Meeting that Eva attended with us. It was at that meeting she became so interested in Sister Mattie Shelton and her children, who were strangers from the East. After Eva's death, Sister Shelton painted a beautiful portrait of her and presented it to us. Brother McHatton comforted our hearts as best he could when we laid her away to rest. She was only fourteen when she passed away, but she had been organist in the Sunday-school two years before she was called up to join the great chorus of Heaven.

W. A. GARDNER CALLED

At the Board meeting in San Francisco in March, 1886, R. L. McHatton tendered his resignation as State Evangelist to accept a call that had been given him to take the work in Sacramento. The resignation was accepted, and Bro. McHatton began his work in the Capitol City on Easter Sunday following, April 25th. The State Board ex-

tended a call to J. H. Hardin of Missouri to fill the vacancy as State Evangelist until the time of the State Meeting. But for some reason Hardin changed his plans and did not come. At the next meeting of the Board in July, a call was extended to W. A. Gardner of Oregon, Missouri, to take up the State work. Gardner accepted, to begin immediately after the State Convention in September. He reached the State early in August, located his family at Saratoga, and rusticated until the annual convention, which was held in San Jose, was over. W. A. Gardner proved to be a very valuable man, and an important factor in the history of the Disciples in California. He was sent by the State Board into Modoc county to finish up the work there begun by his predecessor, R. L. McHatton. He spent three months there and succeeded in forming a co-operation of the three little churches in that country, and called H. W. Woods, who had been pastor at Napa, to take the work. Gardner baptized over a half-hundred people while there, in the dead of winter, and had to cut the ice more than once to do so. Woods took to himself a wife while at Napa, a beautiful young lady, whom we had baptized during our pastorate with that splendid church. In the wilds of Modoc county this young wife sickened and died. On her dying bed she said to her husband, "Tell Bro. Ware I took the

name of Jesus with me." "Take the Name of Jesus With You" was the title of the song that was sung when she came forward to confess Christ. It was the invitation song of that great meeting we held with home forces, when fifty-two responded to the invitation.

Wood was succeeded at Napa by T. D. Butler. Butler and his wife were splendid people, and exercised a good influence on the work of the State for several years. Their last pastorate in the State was at Healdsburg. They went from there East, and are still living, in a suburb of Chicago, at this writing.

OUR LIFE PURPOSE CHANGED

How often does it occur that a single event in the life of a man or a nation changes the entire course of that person or nation. In August, 1886, the editor of the Church News was taken suddenly ill with malaria, or lung fever. He realized from the beginning that it was to be a struggle between life and death. He had been in the Capitol City four years without a vacation. During that period he had performed two or three men's work, as pastor of the church, editor and publisher of the Church News, and President of the State Board; besides he had served two terms as Chaplain of the Legislature. The strain was too great; the physical man gave way, and

he went down under the load. When the time of the State Meeting arived, his life was hanging in the balance by a slender thread. R. L. McHatton kindly looked after the paper during those trying days. By the mercies of God and the prayers of his brethren all over the State, his life was spared, and he was raised up to finish the work whereunto the Lord had called him. But his physicians advised a complete change—of business, of climate, and a complete rest for not less than a year. He sold his printing plant, sold the Church News, and moved to Lake county, where he remained two years. The second year, while there, he had so recuperated that he preached on Sundays, and was able during the time to hold two revival meetings, which added over one hundred to the churches of Lake county. All of this seemed to impress him that the Lord had another work for him to do that he had not realized before the hand of affliction was laid upon him.

THE SAN JOSE CONVENTION

Coming back to the San Jose State Meeting, or convention: It was a great meeting. There were more preachers present and churches represented than at any previous annual meeting. J. W. Craycroft, then of Warm Springs, had the general management, and the arrangements were

IRVINGTON CONVENTION

PREACHERS' WIVES

Left to Right, front row—Mrs. Henry Shadle, Mrs. W. H. Martin, Mrs. H. Frank Tandy, Mrs. W. A. Malone, Eva Ware, daughter of E. B. Ware. Second Row—Mrs. H. G. Hartley, Mrs. J. H. McCollough, Mrs. R. N. Davis, Mrs. L. B. Wilkes, Mrs. W. T. Shelton. Third Row, against the wall—Mrs. W. H. Briggs, Mrs. J. W. Ingram, Mrs. W. B. Foster

next to perfect. The place of meeting was at the Fair Grounds, about a mile from the center of the city. The reports showed a splendid progress all over the State. It was an era of church-building among our people. New churches had been built at Willows, at Williams, at Maxwell, Geyserville, Los Gatos, Tulare, and other points. T. D. Garvin was pushing the work of a church home in San Francisco. After years of struggle in that great city to get a foothold, the little band was about to realize the fruition of their faith, their hope and their prayers. There was considerable talk at that meeting about "large things." An "educational conference" was called by a few preachers, on the side, and an educational committee was appointed to consider the question of establishing "A Bible College or a Christian University in the State of California." L. B. Wilkes, T. D. Garvin and the Hon. Wm. Johnston of Sacramento were constituted the committee. The resolution also authorized the committee to ascertain "what moneyed interest the Churches of Christ in the State had in existing schools under our control." This move on the side was evidently made in the interest of the property owned by Henry Curtner, known as Washington College. Nothing came of it, but it created quite a stir in the State.

The Obituary Committee reported resolutions

of appreciation to the memory of G. O. Burnett, another of the pioneer preachers who had gone to his reward. Also of J. K. Rule, another pioneer preacher, who came to the State in 1854, and passed to his reward at his home in Gilroy, in the early spring of 1886.

At that meeting in San Jose, J. H. McCollough, who had served the churches so long as Secretary of the Board, was chosen as President, and R. L. McHatton was chosen Secretary.

DEDICATION IN SAN FRANCISCO

The first Sunday in January, 1887, marked the dedication of a house of worship belonging to the Disciples of Christ in the City of San Francisco. For thirty years they had been, as a religious body, wandering Arabs in the chief city of the State, first one place and then another. At last the Ark of the Covenant found a resting-place in a commodious home on Twelfth street, between Mission and Howard. The dedication was a State event, for the whole State had contributed to the success of the enterprise. Offerings had been sent in from time to time by many churches and individuals. Many preachers were there from over the State. George W. Sweeney preached the dedicatory sermon, and it was a good one. The San Francisco brethren were inexpressibly happy; they had that day "reached the land of corn

and wine;'' their cup of joy was full. H. H. Luse and wife, Selden Sturges and wife, Thomas Barr, the Lamberts, the Plumbers, and many others, had toiled and struggled, had hoped almost against hope at times, but now it had come at last. It was a glorious time in the history of the faithful band who never gave up.

GARDNER AND HUMBOLDT COUNTY

At the beginning of 1887 the State Board sent W. A. Gardner to Eureka, Humboldt county, to develop whatever interests he might find there in the Christian Church. He spent one year there under the employ of the State Board. The first year he organized a church and built a good house of worship in Eureka. The next year he resigned as State Evangelist and continued his work in Humboldt county. During that year he established a church at Fortuna and built a good house of worship. In addition to this, he found time to develop a work at Hydesville, organized a little church, and rallied the people to build a union meeting house in the small country village. Gardner's work in Humboldt county was of the most substantial character. At the State Meeting at Woodland he declined the offer of the State work, and continued his Humboldt county campaign. The Annual Meeting that year at Woodland was largely attended. Strong delegations

came up from the churches, splendid reports were sent in, and the outlook was hopeful. The State Board at that meeting decided not to employ an evangelist, but to continue to aid the work in Humboldt county and other points, and asked Bro. Gardner to act as a distributing agent for his section.

At that meeting near Woodland in 1887, a Bro. Walker from Colorado was in attendance. He preached a fine sermon and made a good impression as a preacher. He was employed by the Woodland church as pastor. It was under his administration that the new and splendid church building (see Part II) was erected in 1888.

IRVINGTON CONVENTION

The opening of a church school under the control and management of the "Christian Church" at "Washington Corners" had the effect of making that place a kind of Disciple centre. The little organization at Warm Springs, a few miles away, was moved into town. The name of the place, Washington Corners, sounded too provincial, so they got it changed to Irvington. An active, influential church sprang up there, composed of the faculty and students of the college and the members of the surrounding country. At Woodland in 1887 the next convention or State Meeting was located at Irvington, Alameda county. J. W.

Craycroft had charge of the preparation for the annual gathering and conducted the culinary department. Everything was splendidly arranged.

There was a wealth of "big preachers" at that meeting—men of national reputation and others who had come to stay in the Golden State. Among the visitors outside of the State, we name J. H. Garrison of St. Louis, W. K. Asbill of Indianapolis, Enos Campbell of St. Louis; within the State, but attending their first annual meeting, B. F. Coulter, J. B. Jones, M. J. Ferguson, George Edward Walk, David Walk. At that convention, George Edward Walk, who had been doing some special work under the State Board, made a report and delivered a fine address on the State work. The new State Board elected at that convention was as follows: L. B. Wilkes of Stockton, President; George Edward Walk, San Jose, Secretary; S. Sturges, San Francisco, Treasurer; Hazen Hoyet of Watsonville, J. W. Craycroft of Warm Springs, Wesley Judah of San Jose and W. H. Martin of Santa Rosa. At a called meeting of the Board, on the grounds, a unanimous call was extended to E. B. Ware to take the position of State Evangelist and general superintendent of the State Missionary work.

At that meeting the California Christian Women's Missionary Society, after ten years of faithful and successful work, passed out of ex-

istence as an organization and became Auxiliary to the National C. W. B. M. Mrs. Sue E. Grant was chosen State President; Mrs. Pauline Stone Secretary, Mrs. M. A. Nash Treasurer, and Mrs. A. I. Conklin State Organizer.

The Obituary Committee reported appreciative and sympathetic resolutions on the death of G. R. Hand, who had passed over during the year in Southern California. After several short and tender addresses made by Brethren Garrison, Wilkes, Coulter, Ware, and others who knew him intimately, the special choir sang "Autumn Leaves Around Us Falling," and the convention adjourned out of respect to his memory.

WORK OF THE STATE EVANGELIST

E. B. Ware moved his family from Lake county to Oakland, and began his work for the State Board in October. The Board sent him first to Southern California, a section that had not been traversed by the State Board, North, up to this time. He went to Santa Maria, Santa Barbara county, where there was a nucleus of brethren who had gone there mostly from the northern part of the State. The widow of the late J. P McCorkle resided there, and she was very anxious that the Board should render some assistance.

We opened up our work there the week before the Presidential election. Politics were running

high. Cleveland and Harrison were the candidates. We preached a week with little interest, and adjourned the meeting until the Sunday following the election. We put in the time working up for a preacher. On the Sunday after election we began anew, preached three weeks and baptized forty. In this, our first meeting in the evangelistic field, we sought the sympathy and cooperation of all the religious forces of the town or community, and this was the course we tried to pursue in all of our evangelistic work. After years of reflection and experience, we are convinced that where it can be done, it is thebest way. To "preach the truth in love" is not only the Scriptural way, but the best policy, and the surest way to permanent success.

We baptized in that meeting six sprinkled Methodists and two Episcopalians, so we must have preached a "full gospel," but it was preached affirmatively and in love. The best of religious feeling prevailed in the town. We left A. R. McCollough, a nephew of J. H., in charge of the work. We enjoyed, while there, the companionship and sweet fellowship of Sister McCorkle, widow of the lamented J. P. McCorkle, the man who thirty years before had led us to Christ.

The State Evangelist went next to Visalia. It was one of the oldest congregations of Disciples in the State, but was very much like the proverbial

cow that gives a good pail of milk and then kicks it over. But there were some splendid spirits there, as there are in all churches, who were willing to follow competent leadership. They rallied nobly to the bugle call to arms. There were a few bushwhackers," as there always are in every forward movement, but their opposition only inspired others to greater effort. The State Evangelist spent three months there. The church had been meeting in an old school house in the suburbs of the town, but had solemly voted, the Sunday before we got there, to disband. That was the best thing that could have happened for the success of our work. There was nobody in authority to dictate to us what we must or must not do; the field was clear to rally all who wanted, and were willing, to do something, to organize for work and leave the kickers out. We preached in the South Methodist Church two weeks, rallied and reorganized the scattered forces, settled the organ fight, rented a hall for three months, put an organ in, raised a fund to buy a lot for a church and $1200 for a preacher; called J. E. Denton from Ellensburg, Washington, by telegram, and left him on the ground before we went away. Denton organized the Sunday-school, set things in order generally, built their new house of worship, and strengthened and helped the church in every

way. The church had been in existence for forty years, and had never had a local habitation of its own.

PERMANENT LOCATION OF STATE CONVENTION

In the spring of 1889, Frank Tandy of Tulare went to Santa Cruz during the hot months. While there he met R. N. Davis of Gilroy and David Walk of San Jose. The three had a consultation in regard to the permanent location of the State Meeting at Santa Cruz. Tandy wrote the State Evangelist of the movement, and he requested Henry Shadle, who was then doing some State Work, to visit Santa Cruz and look over the situation, which he did. In the meantime, Walk, who was quite active, got into communication with some real estate men who owned land along the beach west of the city and succeeded in interesting them in a proposition to donate ten acres of land to the church, in the center of which was to be built a tabernacle, the surrounding lots to be sold off to summer residents and the money used to build a tabernacle. The proposition met with great favor among the brethren of the State. At the semi-annual meeting of the Board in July, David Walk was present with plans and propositions from the Santa Cruz citizens, which were adopted by the Board, subject to ratification of the

State Convention, to convene in Ukiah in September, 1889. Walk was on hand at Ukiah with blue prints of the entire grounds, surveyed and platted, including the proposed tabernacle, with every detail outlined. It was thoroughly discussed in the convention and adopted without a dissenting vote.

At that convention, the same State Board was re-elected, excepting Sturges, who asked that his pastor, M. J. Ferguson of San Francisco, take his place as Treasurer. Ferguson had come to the State the year before, and had grown in favor among the churches. For several years he was active in State work, and gave valuable assistance in many ways.

In December, 1889, the Board met in Santa Cruz. F. A. Hihn, Mr. Cope, Mr. Roberts, and other interested parties were all present. The papers had all been made out and were duly signed by the contracting parties. During our stay in Santa Cruz attending that Board meeting, we occupied a room with J. W. Craycroft, a member of the Board. Craycroft was an inveterate snorer. He awakened in fright the adjoining roomers. So when the deeds were all made out, it was suggested that we put up a danger signal on a little point that projected into the ocean, put a bed in there, and use Craycroft for a "fog horn."

Permanent Location of State Convention

The State Evangelist was sent out early in 1890 to sell lots in Garfield Park, Santa Cruz. Plans for the Tabernacle were drawn, to cost $17,000. The Board thought that $10,000 of this should be on hand before the contract was let. The State Evangelist in one trip over the State sold $5000 worth of lots; $3000 of this was sold in and around Woodland. The contract was let in March. The Tabernacle was begun at once, and was ready to dedicate the following September.

July 17, 1890, the State Evangelist was called from the field to the bedside of his dying wife, the strength of his early manhood, the mother of his children, the bearer of the greatest burdens of the preacher's life. For five long years she had battled against the white plague, but had battled in vain. Her last words were: "Good by, Papa, I am gone." We laid her body beside that of Little Eva, in the cemetery at Sacramento, there to wait the coming of the Lord.

The dedication was a grand occasion in the history of the Disciples. Many campers from over the State occupied their lots with tents. A chorus of fifty voices had been trained for the occasion. L. B. Wilkes preached the opening sermon. D. R. Dungan had been secured, and was on the ground to deliver some special addresses during the ten days' session. They were full of wisdom and spiritual power and were enjoyed by all.

EVANGELISTIC MEETINGS

J. V. Updike and Prof. Hawes were engaged to conduct evangelistic services each evening during the State encampment. The Tabernacle during those great meetings was filled from evening to evening as never afterward, in our remembrance. After the convention ended, the revival meeting was moved down town, and opened up in the big county pavilion, which seated 3000 people. It was packed to the doors the first night. J. E. Denton, who was pastor Evangelist at that time under the State Board, and the writer, had the general direction and care for the revival.

There went out from the Updike and Hawes meeting at Santa Cruz a great wave of evangelism, which lasted a year or two, throughout the State. A. W. Foster, a noted evangelist, with Sam Nesbit as singing evangelist, held great meetings at Woodland, Winters, Santa Rosa and other points. W. A. Gardner caught the evangelistic fever, and went out from his great church in Woodland and held some great meetings, with Miss Eva Ellis as singing evangelist Miss Ellis began her work with the State Evangelist, and became quite proficient in it. She became assistant to Updike and Hawes; she was a fine organist. She sang for Updike, Gardner, Foster, Gormerly, and the writer. She was an efficient soloist and

chorus leader. Following this wave of evangelism, the writer as State Evangelist held some great meetings. In 1891 he went to Hanford and held a meeting, with Frank Ford and his wife Lila as song leaders. There were 178 additions in the meeting, which lasted seven weeks, and 125 baptisms. The last Sunday of the meeting $4000 was raised for a new house of worship, and Frank and his wife were left in charge. Later came S. M. Martin, Dillon, and others, who evangelized all over Northern California. E. B. Ware continued as State Evangelist till the State Convention in 1884, six years in all. During this time he baptized and received into the churches over 2000 people. He aided in building churches at Visalia, Hanford, Madera, Selma, Sanger, Galt, Lodi, Pacific Grove and Pleasant Grove. He secured lots for churches from the Southern Pacific Company at Willows, Galt, Pacific Grove, Madera and Sanger. He assisted in paying off church debts in Red Bluff and Williams, raised the money and built the church in Galt, built the church in Madera, and raised the money to pay off a $2000 debt on the Tulare church. In 1893 he was chosen as a delegate to the World's Congress of Religions in Chicago, all of his expenses being paid for the trip. In the fall of 1894 he took the work at Santa Rosa. During his two years' work there, he built the Santa Rosa church. Since that time, with a short

pastorate at Healdsburg, he has been a retired preacher who wouldn't retire. In some way he manages to get back onto the firing line.

BERKELEY BIBLE SEMINARY

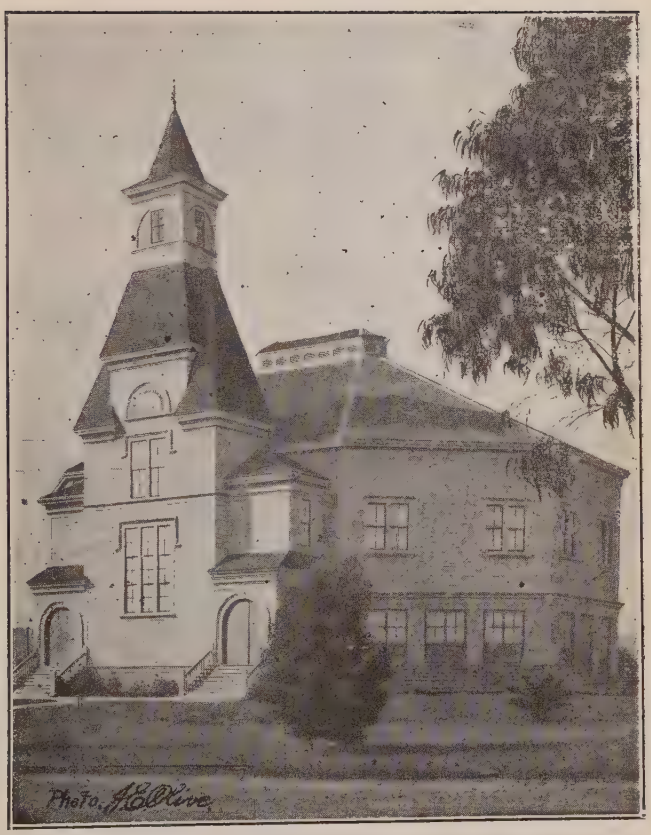
With the permanent location of the State Convention at Santa Cruz, came a new movement among the Disciples of the State along educational lines. From the beginning of our movement in the State, as has been stated, there was a deep and abiding interest in Christian schools, but our efforts had been too fragmentary. We had failed hitherto to concentrate on any comprehensive plan of action in regard to our educational enterprises, as we had failed in regard to our cooperative plans of mission work. Now that the State Missionary work had been settled and the State Convention permanently located, there was a growing feeling that we should concentrate our efforts on our educational interests. We had three schools in the State, ostensibly under Disciple control, and sustained largely by Disciple patronage. How to concentrate all of these local interests on one school was a problem. President Keith, who had been practically the founder of Pierce Christian College in Colusa county, had taken the presidency of Washington College at Irvington, with the view of concentrating all our efforts on that school, as a "School of the Bro-

therhood,'' but there were unforeseen difficulties in the way. At the State Convention in 1893 a ''Committee on Education'' was appointed to consider the matter of concentrating our educational interests on one college movement. That committee was composed of W. A. Gardner, M. J. Ferguson, W. H. Martin, J. M. Monroe and C. P. Hodges. The appointment of that committee was evidently for the purpose of concentrating our efforts on Washington College. In fact, certain proposals had been made by Henry Curtner, the owner of the property, which this educational committee was appointed to consider.

The Woodland people were loath to give up an enterprise that had been fostered by the Christian churches of the State for over twenty-five years. In 1892 the trustees of Hesperian College called to the presidency of that institution Henry Dalton McAneney, a graduate of and teacher in Drake Uuiversity; so it soon became evident to those who understood the situation that there could be no concentration on any of our existing schools in the State.

At the State Convention at Santa Cruz in 1893 there was quite an interest aroused in Christian Endeavor work among our people. The State Union of the Christian Church, in convention assembled, resolved to ''take up the work at Berkeley as its special work, and devote its energies

to planting a Church of the Disciples in that cultured center." Harold E. Monsor, a young preacher, son of J. W. Monsor of national reputation among the Disciples, was a student in the University of California. Monsor was selected as the C. E. pastor evangelist of the new movement. Monsor, in a letter published in the Harbinger, then published in San Francisco, says: "When I came to Berkeley and entered the State University, and saw the work of the students, the thought came to me that here was the true solution of the educational question of the Disciples on the Coast." In March, 1894, Monsor, who had talked the matter up privately, laid it before the "Ministerial Union of the Christian Churches around the Bay." The proposition was to "establish a Bible Seminary in connection with the University of California," similar to the one established at Ann Arbor, Michigan, by the C. W. B. M. The proposition was favorably received by the Union, and a committee was appointed, consisting of W. A. Gardner, President of the State Board; Harold E. Monsor, President of the Ministerial Union, and M. H. Wilson, the Secretary. This committee took the matter up vigorously, sent out a letter over the State for an expression of opinion, and received over sixty signatures of approval from preachers and leading workers of the State. The appeal to the preachers and the



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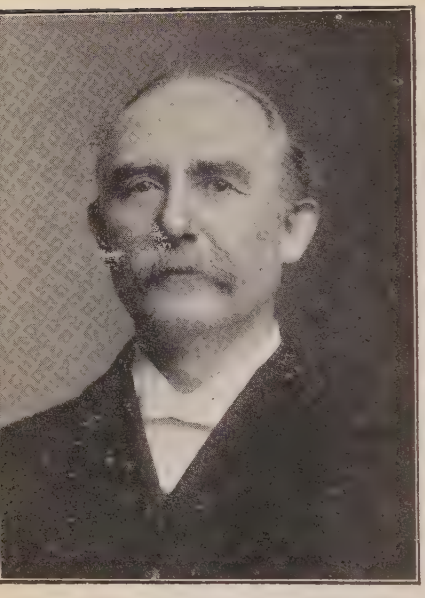


S. M. JEFFERSON
First Dean of Berkeley Bible Seminary

H. D. McANENEY
President and Financial Agent
Berkeley Bible Seminary

churches urged that "this is an opportunity to unite the Coast on a school;" and second, "We have the opportunity of securing D. R. Dungan to take charge of the school." This last statement had much to do in determining the minds of many wavering ones in favor of the seminary movement.

The Committee on Education appointed at the Convention in 1893 declined to take the initiative in the new movement, on the ground that it "did not come within the purview of its powers as a committee," though they personally were heartily in sympathy with the movement. The special committee appointed by the Ministerial Union pushed their work so thoroughly that when they came to the State Convention in August, 1894, everything seemed to be "cut and dried" in the interest of the Seminary movement; no other proposition was considered. Many good men and women gave their support to the movement, but not without a sense of fear of the final results. These expressions of fear were quelled by the enthusiastic advocates by the assurance that D. R. Dungan would be the Dean, which was sufficient to satisfy any "doubting Thomas" that all would be well. But some of us looked forward to a time when a prophet would arise to rule over the Seminary, that knew not Dungan, and then our trouble would begin. The proposition was submitted to the Convention in August, 1894. It was opposed by

J. C. Keith, L. B. Wilkes, G. W. Sweeney and others, but was enthusiastically carried over all opposition. The discussion was an animated one. L. B. Wilkes on that occasion spoke almost with the voice of a prophet. Monsor and others pictured out in glowing terms the great benefit it would be to "Our Movement" on this Coast. The old veteran was a giant in debate, and said with a prophetic vision in reply to the enthusiastic supporters of the movement: "Perhaps ten or fifteen years hence we will be better prepared to judge of the effect of this enterprise upon our movement than we are now." The subsequent history of the enterprise fully sustained the wisdom of the forethought.

The State Convention, after adopting the proposed plan, in 1894, proceeded to appoint a "Seminary Committee," composed as follows: W. A. Gardner, E. B. Ware, H. D. McAneney, A. M. Elston, J. M. Monroe, A. C. Smither, A. M. McCoy, H. C. Monsor, and J. B. Johnson. The first act of this committee was a resolution to not open the proposed school until an endowment fund of $100,000 had been secured, and to appoint a financial agent to canvass the State for funds. The success of the enterprise depended, at that stage of its inception, upon getting the right man to make the canvass for funds. The committee was of one mind in the selection of H. D. McAneney for

that most difficult and momentous task. McAneney at that time was President of Hesperian College, Woodland, but had been a warm supporter of the new movement from its inception. J. M. Monroe was appointed by the Seminary Committee "Trustee of the Berkeley Bible Seminary Fund," to receive and hold in trust all subscriptions and other property of the Seminary until the incorporation of the school was effected.

McAneney began his work at once, September, 1894, and prosecuted it vigorously and relentlessly for two years, at the end of which time he had succeeded in securing bonafide subscriptions, notes, bequests and other property values of more than $70,000, but the hundred thousand was not yet reached. The Seminary was not yet incorporated, and the committee had resolved not to proceed with the organization until the hundred thousand limit had been reached. In the meantime, a movement was going on, engineered largely by McAneney and W. A. Gardner, to disincorporate Hesperian College at Woodland and Pierce Christian College at College City, and turn the small endowment fund of each into the Seminary fund. This was a shrewd movement from two viewpoints: it helped to swell the Seminary fund to the amount required to begin, and it forestalled the possibility of any other movement antagonistic to the Berkeley annex. This movement was suc-

cessfully consummated. These two college enterprises of the Disciples were transferred to the State as high schools, and the endowment of about ten or twelve thousand altogether was added to the Berkeley Seminary fund. Still there was a deficiency. At the Convention in 1895 the personnel of the Seminary Committee was changed by substituting the names of E. B. Beard of Modesto and C. P. Hodges of Gilroy for Monsor and J. B. Johnson, who had left the State. Beard was a wealthy farmer of Stanislaus county, a citizen of high moral ideas, and a devoted Disciple. He had been appealed to by J. M. Monroe, his pastor at Modesto, and by McAneney, the Financial Secretary. Beard became impressed with the real worth of the movement, and at that critical moment came forward with a princely donation of 800 acres of land, which he had paid $20,000 for some time before. This donation swelled the Seminary fund above the required amount. On July 20, 1896, the Berkeley Bible Seminary was incorporated. The first Board of Trustees was composed of the following well-known Disciples of California: W. A. Gardner, H. D. McAneney, A. M. Elston, E. B. Beard, A. C. Smither, A. M. McCoy, C. P. Hodges and E. B. Ware.

The Board of Directors met at the State Convention in July, 1896, and proceeded to select a Dean for the new Seminary. The members of the

old Educational Committee who were not on the Board of Directors were invited to sit in counsel with the new board. A. M. McCoy presided. After the usual preliminaries, the nomination of Dean of the Seminary was in order. W. A. Gardner nominated D. R. Dungan, which was seconded by E. B. Ware.

Bro. Gardner stated that he had learned that Dr. Dungan was not available; that he had decided to accept other work; but in view of the fact that the people had been assured when solicited that D. R. Dungan would be the Dean, he thought it wise and expedient to give Dr. Dungan the honor of first choice and the privilege of declining. A very strong opposition to Dr. Dungan was made by certain members of our advisory counsel, whose names it is not necessary to mention. But after an exchange of ideas, and suggestion of other names that might be available, E. B. Ware moved to strike out the name of D. R. Dungan and substitute the name of S. M. Jefferson of Bethany College. W. A. Gardner seconded the motion, which was put and unanimously carried, and the late Dr. S. M. Jefferson was chosen the first Dean of Berkeley Bible Seminary. In the fall of 1896, Dr. Jefferson came on, and the school was formally opened under very auspicious surroundings.

At this point we close our historical narrative

and leave it to some future pen to take up the thread where we have dropped it. The Disciples of California North at that time had reached the zenith of their strength. They were a united, happy, and aggressive force. The cause of missions had come to the front, and there was no discord as to plans. The State work was the most popular of all, but not to the disparagement of the foreign and national work. The churches of the State were active in every department of our organized work. In the early nineties, G. W. Muckley, the young and puissant champion of Church Extension, swept through the State like a Kansas cyclone, and secured over $14,000 in pledges to church extension work.

There is Always Sunrise Somewhere

There came a period of depression in our Northern California work. It is still with us to some extent, but the sky is brightening, the clouds are rolling by, the hills of the future are beginning to look green. There is no note of despair in these closing words. Remember, dear reader, if your eyes should fall upon these lines, that—

"There is always sunrise somewhere,
Though the night be round thee drawn
Somewhere still the east is brightening,
With the golden flush of dawn.
What though near the bat is flitting,
And the raven croaks his lay,
Somewhere still the Sun-bird's greeting
Hails the brightness of the day.
Let us lay to heart the comfort
In the sweet reflection found,
That however dense our darkness,
Somewhere still, the world around,
Dews are sparkling, flowers uplifting,
Wild birds warbling, as reborn,
Lakes and streams and woods and mountains,
Melting in the kiss of morn.

Yes, there's always sunrise somewhere—
Saddened heart look up today,
Trust the Father's precious promise,
He will wipe all tears away."

CHRISTIAN CHURCH, STOCKTON

ELIJAH V. STIVERS
Pastor Christian Church, Stockton

PART II

ENGRAVINGS AND SKETCHES OF SOME OF OUR CALIFORNIA CHURCHES, MINISTERS AND WORKERS

THE FIRST CHRISTIAN CHURCH OF STOCKTON

Stockton has the distinction of being the first congregation of Disciples organized in California. Thomas Thompson, the first Disciple preacher in California, arrived in the mines in the fall of 1849, but when winter approached he went with his family to Santa Clara, and preached in that section until spring, when the family and all came back to Colma, near Sutter's Fort, and kept a miners' home there. In the winter of 1850 and 1851 he was in Stockton, and gathered the scattered Disciples together and preached to them in a little hall overhead, on the corner of San Joaquin street and Weber avenue. It was there Thompson organized them into a worshiping congregation, and there they continued to meet until the late fall of 1855. The first elders were W. B. Smith and A. N. Green, who, with W. C. and Samuel Miller, brothers, were among the charter members. In 1853, W. W. Stevenson, a preacher from Arkansas (see Pioneer Preachers), arrived, and he was employed as the preacher for the church. Like most of our early churches, this church had a checkered history. It moved from pillar to post, all over town, and once to the country and back to town, but all the time it was unwavering in its purpose to hold fast to the

end. In 1855, the first State Meeting, or convention, of the Disciples was held at Stockton. It was a small gathering, but it was warmly entertained by the Stockton brethren and their friends. They still met in the "upper room" on San Joaquin street. The delegates to that meeting from Stockton were W. C. Miller, N. A. Green and Dr. W. W. Stevenson. The preachers present at that meeting were: Thomas Thompson, W. W. Stevenson, Byrum Lewis, William Higgins, J. K. Rule, and Joshua Lawson. The convention met on the 17th of October, and continued in session three days.

In the early seventies, the church purchased a lot and an old building on Sutter street, from the Presbyterians. In this place they worshiped for more than ten years. Finally they sold the property and went to Masonic Hall, where they were when Thomas A. Boyer came to them in 1896. He at once caught the vision of a church home commensurate with the progress of the city. In May, 1898, the present commodious quarters, situated on California street, were dedicated and thrown open to the people.

Among the preachers who served the church during the years preceding the administration of T. A. Boyer, we mention: Thompson, Stevenson, John O. White, Dr. Downing, Pendegast, L. J. Correll, W. W. Carter, J. P. McCorkle, N. E. Corey, H. D. Connell, Thomas Porter, Alexander Johnston and L. B. Wilkes; since Boyer, C. W. Jopson, T. H. Lawson, G. L. Lobdell (perhaps others), and the present pastor, E. V. Stivers.

In 1868, the Stockton Church again helped to entertain one of our great State Meetings, which had grown into magnificent proportions since the first one held in that "upper room" in 1855. Another was held there in 1873, and the last one to which Stockton contributed in the way of preparation and entertainment was held at Lockford, a suburb of Stockton, in 1885.

WOODLAND CHRISTIAN CHURCH

W. A. GARDNER
First Pastor After the New Church was Built

Woodland Christian Church

The Stockton Church now has an enrolled membership of about 400, and is efficient in every good work in the spiritual uplift of the city and State. E. V. Stivers is the popular pastor.

WOODLAND CHRISTIAN CHURCH

The first meeting of Disciples in Yolo county was held at Cacheville, on Cache Creek, about two miles from the present town of Woodland, in 1854. Joshua Lawson, father of J. D. and Bail Lawson, preached the sermon under the spreading oak trees that then grew in large numbers in portions of that favored land. The next year, J. N. Pendegast (Uncle Pende) came and joined Lawson in a protracted meeting. There was a large ingathering, and Lawson and "Pende" sent for "Father" Thompson, who came from Santa Clara, and the three proceeded to organize the "Cacheville Christian Church," in the spring of 1855. When the town of Woodland was laid out, the church had the good sense to move to the center and get in on the ground floor. The Woodland church grew from the start. It planned large and reaped accordingly. The first school of the Disciples in the State was founded at Woodland—Hesperian College. For years Woodland was the Mecca of California Discipledom. The second State Meeting was held there in 1856. It cared for more State Meetings in subsequent years than any other locality in the State. From the Woodland Church has gone out a splendid influence. Churches were organized in the county at Winters, Capay, Madison, Knights Landing and Dunnigan. J. N. Pendegast was the leading spirit of the church for years. After the founding of Hesperian College, the professors, Matthews, J. M. Martin, J. W. Webb, and others served the church as Sunday preachers. Later, W. H. Martin became the pastor, and remained with the church seven years. The first house of worship was a brick struc-

ture, erected on the college lot. In 1887, J. L. Patterson was called to the pastorate, and during his service the splendid edifice that they now occupy was erected. In 1888, W. A. Gardner was called, and continued as pastor for nearly five years. During his administration the church prospered greatly. E. T. Nesbit, now of Selma, was chosen as associate pastor. During Gardner's administration A. W. Foster held a great meeting, with more than 150 additions. Gardner was succeeded by David Wetzell; then came Matthew Small, a brother of James Small, and on down to the present pastor, W. E. Bobbitt. Bobbitt has been an aggressive pastor, alive to the leading present-day issues. Yolo county and Woodland are in the dry column, put there by the energy and the determination of Bobbitt and his splendid church.

SANTA ROSA CHRISTIAN CHURCH

The Santa Rosa Christian Church was organized, or met for worship, in the little village of Franklin, about a mile east of the townsite of Santa Rosa. A little house of worship was built, but when the townsite of Santa Rosa was laid out in 1854, the little church building was moved to the new town, and located on a lot on Third street. On moving to town, they effected a more permanent organization. J. P. McCorkle and Thomas Thompson were the officiating ministers. Among the charter members were T. B. Hood and wife, James Fulton, Joel Miller and family, J. M. Case and wife, Mr. and Mrs. Colman Talbot, and Joshua Lewis. Soon after they came to town, their numbers were increased and strengthened by the addition of the McMeans, Proctor and Henley families. In its history, the church migrated from Third to Fourth, and from Fourth to Fifth, until in 1894, under the administration of E. B. Ware, the present plant was constructed on Ross street. A. C. McMeans has been closely identified with the church for fifty years. He has

SANTA ROSA CHRISTIAN CHURCH
Erected 1895, E. B. Ware, Pastor

W. T. ADAMS, A. B.
Drake University. Present
Pastor Santa Rosa Church

PROF. A. C. McMEANS
Ex-County Superintendent of Schools, Principal of the McMeans Teachers' Normal, and fifty years a leading member and officer of the Santa Rosa Church

been an officer most of the time. He is a well-known educator of the county, a man true to God, true to the plea of the Disciples, and true to his friends.

The church has been served by J. P. McCorkle, Robert Graham, S. K. Hallam, Alexander Johnston, G. O. Burnett, J. W. Butler, J. M. Monroe, J. Durham, J. M. Martin, P. K. Dibble, James Anderson, W. A. Malone, W. H. Martin, R. L. McHatton, J. B. Haston, E. B. Ware, Jay William Hudson, Peter Colvin, and the present pastor, W. T. Adams. Peter Colvin held the longest pastorate, having served the church for fourteen years. The Santa Rosa Church is one of the best in the State.

WATSONVILLE CHRISTIAN CHURCH

In 1860, Jackson Mann and family moved from near Healdsburg, Sonoma county, to Monterey county, and settled on a piece of land situated at the head of Pajaro Valley. Mann and his wife were devout members of the Christian Church. In the fall of 1860, soon after the State Meeting at Mark West, seven miles northwest of Santa Rosa, E. N. Ware and wife, John R. Ware and wife, A. L. Ware and E. Benton Ware, a lad of seventeen, emigrated from Russian River, near Healdsburg, and located in the neighborhood of the Manns, at the head of Pajaro Valley. The country where they settled was comparatively wild, uncultivated and unsettled by Americans. The Spanish population at that time was in the ascendant at Watsonville, the nearest trading point, (though in another county), at San Juan and at Monterey, the county seat. In the spring of 1861, a little boarded-up building, about 10x16, which had been used by herdsmen while tending their flocks, was secured, and a public school was started. The teacher was H. M. Hayes, a member of the Christian Church, and who afterward became the son-in-law of Jackson Mann. In this little building in April,

1861, the Disciples met together on the First Day of the Week to Break the Loaf. They had previously met, however, at the homes of Jackson Mann, E. N. Ware and Mrs. W. H. Rowe, but when the school house was secured, they met there to form an organization. The charter members were Jackson Mann and wife, E. N. Ware and wife, J. R. Ware and wife, Charles Slack and wife, Mrs. W. H. Rowe, H. M. Hayes, and El B. Ware. The new country settled up rapidly, and the membership of the little band was increased proportionately. Soon came the Stows, the Blankenships, and the Sweeneys. There was quite a settlement of Dunkards in the lower part of the valley; most of these were absorbed by the Christian Church. The Caudells, the Speegles and the Bears came from that communion. Within a year the number of Disciples had reached fifty. It soon developed that a house of worship was the essential thing. Bro. J. A. Blankenship donated a lot on the corner of the land he had purchased, right on the public highway. Money sufficient was raised to buy the lumber and doors and windows; citizens volunteered to haul the lumber from Corralitos mills, and still others, including carpenters, volunteered to put up the building. So we soon had a church. During these years the church had preaching only semi-occasionally. They learned to stand and to walk alone. It is unfortunate that our churches, many of them of today, have lost the primitive practice of self-edification. They are unwilling to spare their preacher for a protracted meeting for fear of losing ground.

The church was visited during these years by J. P. McCorkle, J. W. Prather, J. K. Rule, Billy Brown, Frank Aldridge and Thomas Thompson.

In the late sixties the congregation was moved to Watsonville. The Methodists had outgrown their first house of worship on the corner of Lake avenue and Rodrigues

WATSONVILLE CHRISTIAN CHURCH

M. D. CLUBB

Pastor when the present Watsonville Church was built

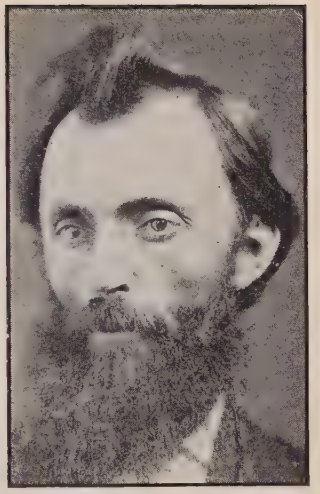
street. Our people purchased the property, and here the congregation worshiped for years, during which time they were served by H. D. Connell, Thomas Porter, P. K. Dibble, R. N. Davis, J. B. Knowles, H. G. Hartley, Henry Shadle, and others. The church outgrew its old building, and in the late nineties a new house took the place of the old one, on the corner of Lake avenue and Main street; but this house was burned before it was completed. Undaunted, the church replaced the burned building with a far better one. A few years later, this building, also, was burned to the ground. Then, with deep conviction and indomitable courage, they immediately planned and began the construction of the magnificent plant that appears in this sketch. The second church was burned on July 4, 1902. In these later years the church was served by M. D. Clubb, who was with them during the constructive period of their tragic history in church-building. In September, 1911, H. C. Holmes was called to the pastorate of the splendid and growing church. Bro. Holmes served them with great satisfaction until July 2, 1914, at which time he suddenly passed over to the other side, from the effects of an operation for appendicitis. Bro. Holmes was succeeded by Morton L. Rose, the present pastor. Under his splendid work the church is pressing on to greater victories.

THE CHRISTIAN CHURCH IN SAN JOSE

In the winter of 1852, Thomas Thompson, who had settled on a little farm near Santa Clara in the fall of 1850, organized a church in Santa Clara, which at that time was the parent town of the valley. It was founded as a Catholic mission before San Jose. Thompson had preached in San Jose and on the Guadaloupe, west of the city, a year before this, as opportunity offered, but the scattered Disciples, few in number, placed their membership with the Santa Clara

Church. E. N. Ware and wife (my father and mother), whose bodies rest in the Santa Clara cemetery, united with that church in May, 1853. But San Jose was destined to become the chief city of the great Santa Clara Valley, and with the growth of population, came the increase of the number of Disciples in the city, who naturally desired an organization of their own. So in the early sixties we find them "meeting together on the first day of the week to break the loaf," according to the primitive custom. The first attempt at an organization was made about 1867, when J. W. Craycroft and S. K. Hallam started the Pacific Gospel Herald, a State paper, published at Santa Clara. Hallam gathered the scattered Disciples together, and organized in the old opera house on Santa Clara street, between Second and Third. This effort soon went to pieces, and most of them went back to Santa Clara. A few, however, continued to meet and "break the loaf." We have met with them in the dining room of old Sister Millard on Santa Clara street, also in a hall overhead on the corner of First and Santa Clara streets. Among those early members, we remember Mrs. Millard, Mrs. J. D. White and Mrs. Mary E. Jameson. The men were few and far between. In 1871 another rally was made, which was more successful than the preceding ones. The number of Disciples in San Jose had greatly increased with the growth of the city, and they were Disciples with red blood in their veins; they would not be absorbed by the denominations. J. W. Lowe, an evangelist from Ohio, came to California in search of health. At San Jose he soon recuperated to the extent that he felt he must preach. He began a meeting in November, 1870, which continued six weeks, and resulted in over sixty conversions, besides the twenty-five or thirty restored and received from the denominations. It was a glorious meeting. The writer was there almost every evening. On January 1, 1871, another organ-

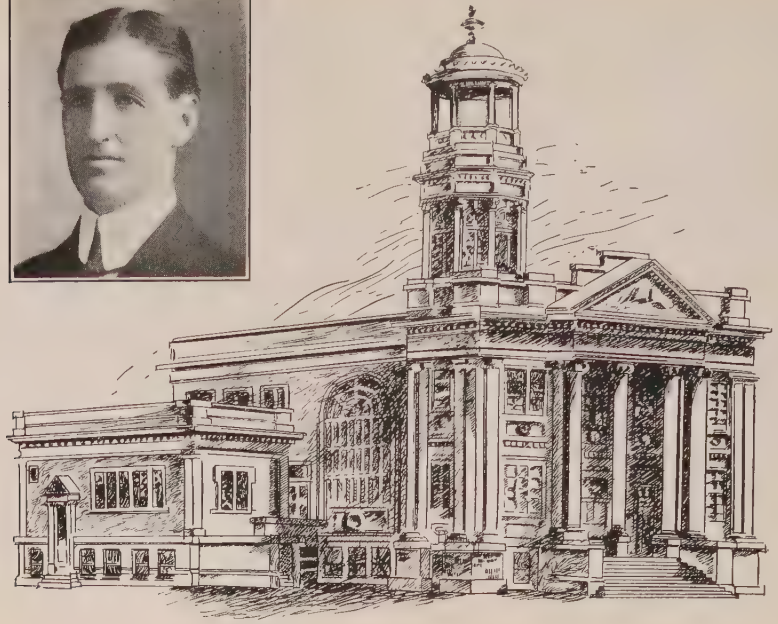
J. W. LOW
First Evangelist, San Jose



N. E. CORY
First Pastor

DR. J. M. CASE
First Elder

J. R. WARE
First Associate Elder



SAN JOSE CHRISTIAN CHURCH, J. J. EVANS, PASTOR

ization was effected. It looked like a permanent thing. J. M. Case and John R. Ware were chosen elders of the new church. N. E. Cory, father of our Abe Cory of Nankin, China, was called as pastor. He came and continued about a year and a-half, and returned East. Lowe also returned to his Ohio home. Again the organization lapsed, and the members who had withdrawn from Santa Clara returned to the mother church. J. C. Keith, a young college student from Kentucky University, who was preaching at Santa Clara, preached in San Jose in the morning and at Santa Clara at night. Following Keith, George Kinkaid, formerly of Visalia, moved to San Jose. He gathered the scattered Disciples together, and another organization was effected. Following him, came the work of B. S. Gardner and W. D. Pollard. But the real constructive work in the "Garden City" began in 1883. At the State Convention, held on Alameda avenue, between San Jose and Santa Clara, the old Santa Clara Valley District was revived. The State organization at Sacramento in 1880 had aroused a missionary spirit throughout the State. An organization of the Third District was there effected, and T. J. Proctor of Los Gatos and J. W. Craycroft were appointed a finance committee to raise funds for a District Evangelist. They succeeded admirably, and J. W. Ingram was called as District Evangelist. He came on in due time, and held his first meeting for the District in the Presbyterian Church, San Jose, situated on South Third street. The meeting was a success. Ingram and the board, of which Craycroft and Proctor were members, wisely saw that the best work the District could do would be to plant the cause permanently in San Jose. So Ingram was kept in San Jose, and stayed there nearly six years. The church took on life from the start. On the first Sunday in January, 1885, the first house of worship of our people was dedicated on Second street. It was a neat

brick church, and was always full when Ingram was the preacher. It was in this church that the first Christian Endeavor Society of the Christian Church in California was organized. E. H. Baker, who had come to us from the Methodists, was immersed in the new baptistry. Standing in the water after Bro. Ingram had immersed him, he announced: "We will meet here next Sunday evening at 6:30 to organize a Christian Endeavor."

Ingram was succeeded by George Edward Walk, during whose term the church became divided and finally separated and a second church was organized. Their troubles were patched up, but it was a long time before they were restored in their feelings for each other. George Edward, over whom the division came, finally went to the Episcopalians, and was ordained an Episcopal clergyman. When a church becomes divided, and actually separates, they seldom get together again. It took an earthquake to bring these two factions together. When the earthquake came, in 1906, it shook the little brick church to the ground. The Central Church, which had a wooden building, extended a cordial invitation to the mother church to meet with them. Soon after, under the ministry of J. V. Coombs, the two became one. A new preacher was called in November of the same year, M. W. Harkins of Anderson, Indiana. Harkins had a reputation as a church-builder, and he began at once to plan for an adequate plant that would meet the demands of the united and growing church. The result was the splendid plant that we show on these pages. Following Harkins came George W. Brewster, the man for the hour. Brewster threw a life and enthusiasm into the work that swept the church on to victory, until now it is one of the best churches of the Disciples on the Coast. In addition to the preachers already mentioned we name T. D. Butler, J. H. Hughes, J. B. Johnson, B. B. Burton, F. P. Sapp, L. O. Harold, George Valanding-

CHRISTIAN CHURCH, WINTERS

CHRISTIAN CHURCH, SACRAMENTO

ham and I. H. Hazel, who at one time served the church. J. J. Evans has recently been called to succeed George W. Brewster, who has become State Secretary of our mission work.

SACRAMENTO CHRISTIAN CHURCH

The First Christian Church of Sacramento was organized with fourteen members, by Thomas Thompson, in October, 1855. J. O. Garrett, A. Hitte and J. Farnsworth were among the charter members. For nearly twenty years the church met in the private homes of the members for worship. They would secure a hall occasionally for an evangelistic effort, but they never failed to meet and celebrate the Lord's Supper on the first day of the week. In 1864, J. W. Craycroft, who had just come from the East, visited them, and through his co-operation a lot was purchased on the corner of Eighth and K streets. A partial payment was made, but for lack of business management, the lot was lost to the church. If they had saved that lot, it would have put them on their feet in twenty years. In 1877, J. N. Pendegast of Woodland, who always had Sacramento on his heart, succeeded in raising money enough to purchase a lot and build a house of worship on Eighth street, between N and O. Here the little band was served by Pendegast, Elston Hand, Cutler, Ware, McHatton, Growden, Burton, Shadle, and Denton. Under Denton's administration, the Eighth street property was sold, and a new location was made, on Sixteenth street, between L and M. Denton was succeeded by W. F. Reagor, who labored successfully with the church for eight years. The property on Sixteenth street was destroyed by fire, after which the congregation secured its present home on Twenty-seventh and N, more than two miles from where they first pitched their tent. Under the administration of

J. J. Evans the present house was dedicated. Ellis Purlee is the present pastor (1916).

The 1915 Year Book gives the membership of the church as 471; Bible School, 630.

THE FIRST CHRISTIAN CHURCH (SAN FRANCISCO)

The history of the Disciples of Christ in San Francisco is a somewhat checkered record. The first mention of any meeting or gathering for worship by them was in 1856, at Vacaville State Meeting, the second one held in the State, by the Disciples. There it was reported that a few members met at private houses to break the loaf and to exhort one another to good works. The leaders of these meetings were in the main Charles Viscent, a German brother who had been converted by Carrol Kendrick, in Texas, some years before, and Isaac Tenor, a very efficient brother, who served with Vincent as elders of the congregation for years. These men became prominent in the history of the work in San Francisco and of the State. In 1859, Dr. W. W. Stevenson, editor of the Western Evangelist, which was being published at Santa Rosa, moved the paper to San Francisco, and made his headquarters there. Through his counsel and advice, the church effected a more perfect organization, and secured a public place to meet for their Sunday services. Previous to this time, the brethren had met on Lord's Day for worship in the private homes of some of the members. In the February number of the Western Evangelist, 1862, appeared this notice:

> THE CONGREGATION OF THE DISCIPLES OF SAN FRANCISCO—Meets every Lord's Day morning, at 11 o'clock, in MERRIMAN'S HALL, south side of MISSION street, near Second.

After they secured this hall, they resolved to hold a protracted meeting, which was begun on the second Lord's Day

FIRST CHRISTIAN CHURCH, SAN FRANCISCO

H. H. LUSE

A Pioneer Disciple and Generous Supporter of the Church

in February, by J. P. McCorkle and J. L. Downing, the evangelists. The hall could be had only Saturday nights and Sunday, so it was an uphill business to get a hearing, but the meeting continued this way for three weeks. McCorkle and Downing left, and Father Thompson and "Uncle Pende" took their places. Two made the "Good Confession," and were baptized in the bay, near North Point. Five others took membership. At the State Meeting near Vacaville in 1863, the church was represented by Charles Vincent and Isaac Tenor, and they reported a total membership of 19. Stevenson left the city in 1863, and they drifted back to their private homes for a season. In the meantime, Vincent and Tenor were active in looking out for the little band of brethren who were loyal in their allegiance to the plea of the Disciples. In 1864, Robert Graham, who had come to the State the year before, took up the work in San Francisco, with a view of doing something more permanent than had yet been done. A place of meeting was secured, with a lady who was conducting a private school, on Sutter street. She granted the use of her recitation room, which would accommodate about fifty There the congregation worshiped, and they conducted a kind of Bible School, until Graham left them, in the fall of 1866, he having received a call to Transylvania University. Before he left, he gave the little band $500 out of his salary toward a church in San Francisco.

The church again began to drift, and continued to drift from one place to another, but still holding on, praying and hoping for something to happen. Vincent and Tenor, with a few faithful women like Mrs. Lambert and Mrs. Bender, still clung to the rigging of the drifting bark. Graham had added strength for their working force by baptizing Martha Bender and J. S. Lambert. In 1872 the unexpected happened. Charles Vincent, a man of some means and quite a "plunger" in mining stocks, which was not considered anything out of the way in

those early days, because "everybody did it," made a big strike in the Comstock, in Nevada, by which he cleaned up $120,000 in one deal. Vincent was a conscientious man, in a way. He was very much opposed to instrumental music in the churches, but the music of the silver dollars coined at the mint from the ore of the Comstock lode was not so discordant to his trained ear. He reasoned philosophically, and said that the Lord had greatly blessed him, and he resolved to give one-tenth of that deal to the Lord's work, which he did. Unfortunately, his judgment was not so good in religion as it was in making money. He called J. N. Pendegast of Woodland into counsel. The two agreed on a plan. Uncle Pende was sent East to select two men, preachers, to take up the work in San Francisco and Oakland. Uncle Pende selected T. P. Haley and J. C. Keith. Haley was a veteran church-builder, and Keith was a younger man, just out of Kentucky University, thoroughly equipped unto every good work. The two men came on in due time and began their work, Haley in San Francisco and Keith in Oakland. Haley, after looking over the field, decided that the thing to do was to secure an abiding place for the drifting congregation, which had been perambulating the city for fifteen years. Unfortunately, he decided to purchase a lot with a little church building on it, situated on Minna street, an obscure little street south of Mission, and in an uninviting district of the city. Haley made an earnest effort to get a congregation there, but failed dismally. It was the biggest mistake of his church-building career. Haley returned East, the property was finally sold, and the church was again afloat. But the Lord was with this Spartan band of primitive Christians, for it seems that more than once when defeat stared them in the face, at the psychological moment "something happened" to help them. At the same time that Haley came, there arrived in San Francisco a man and his wife who were

destined to wield not only a great influence upon the future work of the Disciples of Christ in the city, but in the whole State. That man was H. H. Luse and his young, active and energetic wife, Lydia F. Luse. They entered into the active work of the church, and were among the main spokes in the wheel that kept the Gospel wagon in the "middle of the road." The congregation secured the Y. M. C. A. hall, and there they remained for several years. From 1872 to 1877 the pulpit was supplied by G. O. Burnett, his son Albert, J. W. Pettigrew and Hugh B. Rice, who was called as pastor but remained less than a year. S. E. Pearre was a supply up to May, 1877, when J. H. McCollough of Denver was called as pastor. McCollough continued as pastor except for a short interval, when he was called East, from 1877 to 1883, at which time he took charge of Washington College. During all these years, the church was passing through a crisis in its history. It was passing out of that narrow provincialism in which it was born, into the "glorious liberty of the children of God." Charles Vincent was in many respects a good man, but he was a born "Campbellite." He knew little of the spiritual realities of the religion of Jesus. He was a stranger to the thought that the "love of God is shed abroad in our hearts by the Holy Spirit which He has given us." And he was not alone in this view. He was a disciple of Ben Franklin, Carrol Kendrick and that type of good men who were pure legalist, who opposed organs, missionary societies and many other human expedients for the advancement of the Kingdom of God in the world. The church in San Francisco was dominated by that spirit for twenty years. With the coming of the Luses and Sturges and others, the power of Vincent was broken, and the church stepped out onto advanced ground and began to grow. With the coming of McCollough, there sprang up a State-wide interest in the building up of the cause in the chief city of the

State. There was a sense of humiliation all over the State that we had not a single house of worship in San Francisco. In 1878, at Woodland, the California Women's Home Missionary Society was formed, which concentrated its efforts upon Sacramento and San Francisco. Mrs. Lydia F. Luse was secretary of this society for ten years. When McCollough resigned to accept the presidency of Washington College, Dr. W. A. Belden, noted as a church-builder among the Disciples, was imported from Troy, New York, to continue the work of raising funds to build a church in "The City." Belden stayed about a year, during which time he visited many of our strongest churches, and solicited individual pledges to the San Francisco work. A considerable fund was raised, and a lot was purchased on Twelfth street, between Mission and Howard. From 1884 to April, 1886, the pulpit was supplied by T. F. Campbell, J. J. Haley and George H. Hutchinson, in the order named. In April, 1886, Thomas Delvin Garvin was called to the pastorate. He set to work at once to build a house of worship on the lot they had purchased. On the first Sunday in January, 1887, the new house was dedicated. Many of the preachers and brethren of the State were present to rejoice with the San Francisco brethren. George W. Sweeney of Oakland preached the dedicatory sermon. Garvin was followed by M. J. Ferguson, who remained five years. Then came another period of supplies—L. A. Pier, B. C. Hagerman and George Edward Walk—until September, 1896, at which time Frank Stuart Ford and his wife Lila were called to take charge of the church. They remained with the church fourteen years, during which time the church made a constant and steady growth. Frank and Lila were California products. He was born in Jackson, Amador county, and she was born in Napa. She was the daughter of I. N. Pearson and wife, our boyhood friends. When she was about ten years of age, it was my pleasure

to baptize her and my little daughter Eva at the same time. As the years rolled by, and she and Frank had graduated from the same school, they asked me to unite them in holy wedlock. Afterward, when I was State Evangelist, they were my singing evangelists, in the greatest meeting I ever held, at Hanford, where there were 178 additions.

When the great quake and fire came, in 1906, the old First Church, which was the fruit of many struggles, of many prayers and silent tears, went up in smoke, and the sheep were scattered. During those trying days, Bro. Ford was a real shepherd, not only to his own little flock, but he was at the front of the organized efforts to care for the distressed of the entire city. The lot on Twelfth street was disposed of, and the new church was located at the corner of Dubose and Noe. Following Dr. Ford came C. A. Young, Robert Lord Cave, F. W. Emerson, and the present pastor, J. J. White, who took charge in 1915. The 1915 Year Book gives the enrolled membership of the church at 264, and the Sunday-school at 270.

LAKEPORT CHURCH

In 1861 there were a few Disciples who met for worship in their private homes in Big Valley, Lake county. In 1866, J. W. Craycroft, who was a District Evangelist, visited this section, met with these brethren, and organized a church of twenty-three members. J. J. Bruton and J. H. Jameson were set apart as elders. They continued to meet in the little school house until it was destroyed by fire; then they disbanded. In 1872, J. J. Bruton gathered the members together, who were willing, and organized a church at Lakeport. They met part of the time in the Baptist Church, then in halls. In 1878, Dr. Carroll Kendrick, a noted evangelist, visited them and held a great meeting, which added largely to their numbers. In October, 1880, E. B. Ware, then pastor

at Napa, visited them, and held special services for ten days. He saw that the thing to work for was a house of worship. He got the members together, incorporated, and circulated a subscription list. Henry Boggs, the president of the Farmers and Mechanics Bank of Lakeport, contributed a splendid building lot, and in addition about $1500 was subscribed. Ground for the new building was not broken until the fall of 1881, and the house was ready for dedication the following spring. The writer preached the opening sermon. In 1886 the house was burned to the ground, but a new one soon took its place. The Lakeport church has always been one of our best county seat churches, and it has been served by some of our best preachers, but to J. J. Bruton must be accorded the honor of serving the church the longest in its greatest time of need, and for the least compensation in a financial way. In early days, protracted meetings were held by Craycroft, McCorkle, Kendrick, Logan and Ware; later by McHatton, Canfield, Foster, Darst and Updike. It has had the pastoral oversight of Bruton, Ware, Frazee, Childers, McHatton, Shropshire, McCash, Dargitz and others. Its present pastor is H. H. Ball, who has been with the church two years, and who has done splendid work. He keeps the "Ball" rolling, and knows how to minister to the wants not only of the church, but of the entire community.

We print herein cuts of Bro. and Sister Boggs. At the beginning, Bro. Boggs greatly aided the church in a financial way. Without his aid it would have taken much longer and been more difficult to have gotten a house in Lakeport. Sister Boggs was the soul of the church. Her faith and good works were known of all. When Bro. Boggs gave the lot on which the church was built, he said to me, "I am doing this for my wife's sake."

We also give cuts of J. J. Bruton and wife. They were one

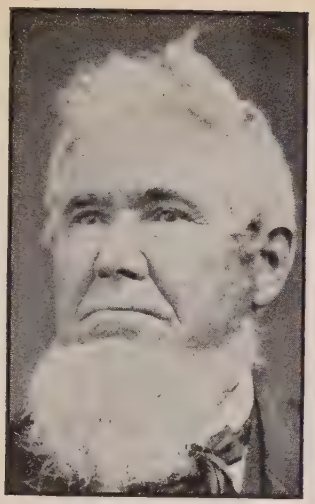
in heart and in their life. The hours we have spent with them in church work, in the fellowship of their humble home, and with their children, are among the sweet memories of life. Bruton's greatest weakness was absentmindedness. His wife used to tell this one on him. The first person he ever baptized came forward at the morning service, and he announced that the baptism would take place at three o'clock that afternoon. They went home for dinner, and after dinner his wife said to him: "You had better get ready now and change your clothing for the baptism." He went into the room, got into a deep study, and pulled off his clothing and went to bed. When his wife came in he was snugly covered up in bed. Bruton had the bad habit in early life of chewing tobacco. He would frequently start to church with a chew in his mouth, but before he went into the meeting-house he would throw it out of his mouth. On one particular occasion he forgot to throw the tobacco out. He walked down the aisle with his hat in his hand, to a seat by a window, thinking that he would raise the window and throw his quid of tobacco out. He raised the window, threw his hat out, and tossed the tobacco down on the seat. J. J. Bruton, in the day of his strength, was easily the most loved and respected man in Lake county. He was deeply interested in the preparation of our book of history, and often wrote us about it. But he passed over before it was finished. His faithful companion at this writing is—

"Only waiting till the shadows
Are a little longer grown."

NAPA CHRISTIAN CHURCH

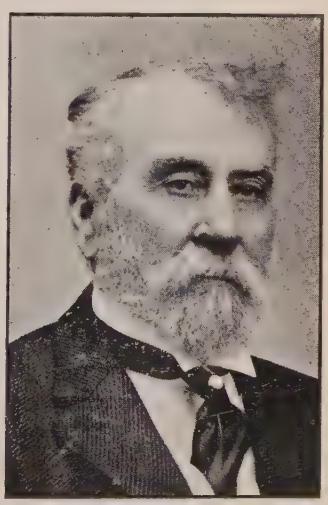
The first Christian Church in Napa county was established at Yountville, formerly named Sebastopol, but changed by the United States postal authorities to Yountville, because

there was a Sebastopol in Sonoma county. It was called Yountville, in honor of George Yount, a pioneer who came to the State with the Kit Carson company in 1836, and settled in Napa county. J. P. McCorkle came to the valley in 1852, and soon gathered enough Disciples together to organize a church. This church grew rapidly, and became one of the strongest churches in the State among our people. The first State camp-meeting was held with this church in 1858. At Yountville was built the first brick church of our people in the State. It was a large, roomy building with a big bell in the tower, and it had cushioned seats, which were criticised in those days as "putting on too much style in the house of God." Nowdays they would be criticised as "insanitary." McCorkle would occasionally visit Napa City and preach. There were a few Disciples in Napa, but most of them held membership at Yountville. The first attempt at organization was in Browns Valley, about three miles west of Napa City. Our folks in the beginning of "Our Movement" were like John the Baptist, they preferred to begin in the wilderness and gradually move upon the centers. There was a nucleus of members on Canarios creek, beyond Browns Valley, and quite a following in the valley, so they organized there. G. O. Burnett officiated at the organization. In 1860 they had messengers at the State Meeting at Mark West. In about 1861 they moved to town, at which time we find some record of their meetings. Among the charter members we find the Deweeses, the Grigsbys, the Porters, the Inmans, Youngs and Sneeds. Later came the Gardners, Butlers, Marshalls, Allumbaughs, and the Smiths. Old Brother Nathan Porter, who resided in Napa, preached for them some; also Bro. G. O. Burnett. But it must be remembered that all of those early churches were trained to walk alone; they did not depend on a preacher to lead them. There were but few



NATHAN PORTER
Pioneer Preacher, Napa

MRS. A. E. INMAN
Pioneer Church Worker, Napa



A. D. BUTLER
Pioneer Officer, Napa

DR. FREDERICK D. KERCHNER
Editor of Christian Evangelist

DR. ROYAL J. DYE
Bolenga, Africa

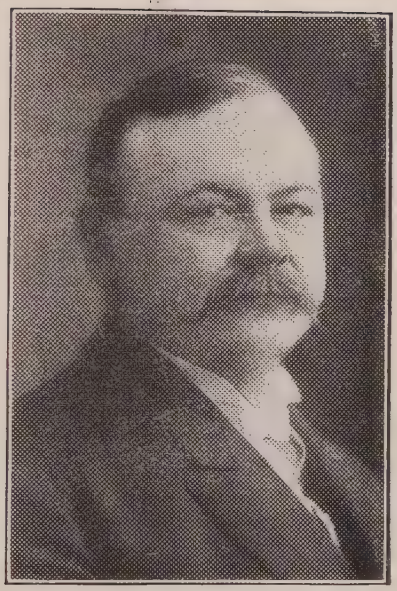
preachers in those days; if they had preaching once a month they were fortunate. But they met every Lord's Day to break the loaf, and to exhort one another to good works.

In 1868 Bro. J. W. Webb came from Australia, and Napa was his second charge. It was during his administration that the first church was built. Later the church was served by B. S. Gardner, who was succeeded in 1878 by E. B. Ware. He remained with the church five years, during which time the membership was doubled. Bro. Ware held one meeting with home forces that resulted in fifty additions. Among our most earnest helpers of those days, we recall Mrs. A. G. Inman, whose fireside was the preacher's home. She was one of the most devoted women to the church we ever knew. She had means, and she was willing to spend and be spent for Christ and the Church. Dr. and Mrs. M. E. Allumbaugh, A. D. Butler and wife, the Gardners, and Dewese, besides many others whom memory does not now recall. W. B. Berry succeeded the writer, and then followed a rapid succession of preachers—Wood, Ellis, Butler, McCash, S. E. Nesbit, and others. H. C. Shropshire is the present pastor. He has been there nearly ten years. During his pastorate the church has been greatly revived and built up. A new house of worship has been built, and the church is today one of the strong churches in California North.

THE FIRST CHURCH, LOS ANGELES

Under Chapter XI, Southern California, we have given an account of the beginnings of our work in the "Sunny South." In part two we notice only two or three of our largest and most influential churches. We have many splendid churches in the southern part of the State, and the Brotherhood of the whole State feel proud of the wonderful progress that has been made south of the Tehachapi Pass.

The First Christian Church, Los Angeles, is the outgrowth of the old Temple-street congregation, which really was the first "Christian Church" organized in the Angel City. The Temple-street church was the first house of worship built by the Disciples in the city. The lot was the gift of the beneficent B. F. Coulter. The membership at the time was only 65 (1882). In three years it had grown to 350. J. C. Hay was the first regular minister of this church. B. F. Coulter was his successor, and F. M. Kirkham, at Coulter's request, succeeded Coulter. During the location of this first church on Temple street, several missions were started through the influence of Coulter, in different parts of the city, In 1887, J. B. Jones was called to minister to this first church. He had great success. When he resigned in 1890, the church had an enrolled membership of 574. In September, 1890, a new factor was introduced into this growing church. A young man fresh from college, with not much pastoral experience, but brim full of energy and enthusiasm, A. C. Smither, was designed, by the providence of God, to accomplish a great work in the growing city of Los Angeles. Before Smither came, a new lot had been purchased by the church on Temple street, in the southern part of the city, but in 1894 the lot was sold, also the Temple-street property, and a new location was purchasd on the corner of Hope and Eleventh streets, and the splendid building erected which is herein presented. A. C. Smither deserves great credit for the accomplishment of this great task. He at once took a place, with his large and influential church, among the leading religious forces of the city. He guided the destinies of that church for twenty years, besides wielding a great influence on the missionary progress of the city and country. After twenty years of ardent, faithful service, he resigned only to answer the call of the larger work of general manager of the Christian Board of Publication.



ALEXANDER CAMPBELL SMITHER
Pastor of First Church, Los Angeles, for Twenty Years

FIRST CHRISTIAN CHURCH, LOS ANGELES

RUSSELL F. THRAPP

A. C. Smither was succeeded at the First Church by Russell F. Thrapp, who took charge of the work in December, 1911. During the first three years of his pastorate, more than eight hundred people were received into the church at regular services. Mr. Thrapp received his education at Eureka College, Illinois, graduating with the class of 1889. He has held pastorates at Atlanta, Gibson City, Pittsfield and Jacksonville, Illinois. His work that stands out most prominently before coming to Los Angeles was at Jacksonville. During a pastorate of eleven years, the finest church in Illinois was built and paid for, and one thousand two hundred and eighty people were received into the church. His pastorate at Los Angeles promises to be of many years' duration, and of great blessing to the cause in Southern California. The Year Book of 1915 gives the enrolled membership of the church at 1015.

THE WEST SIDE CHURCH (SAN FRANCISCO)

In 1892, when M. J. Fergusson was pastor of the First Church in San Francisco, and when that church had reached a degree of permanency that assured its continued growth and prosperity, there was a feeling among several of the influential members of that church that the time had come to begin a new movement in the city at the entrance of the Golden Gate. Accordingly a meeting was called, by the friends of the movement, for 2 o'clock p. m., April 22, 1892, at the home of Mrs. J. S. Lambert, 914 Page street, to consider the matter. After prayer by Mrs. A. I. Conklin, the following declaration was formally adopted:

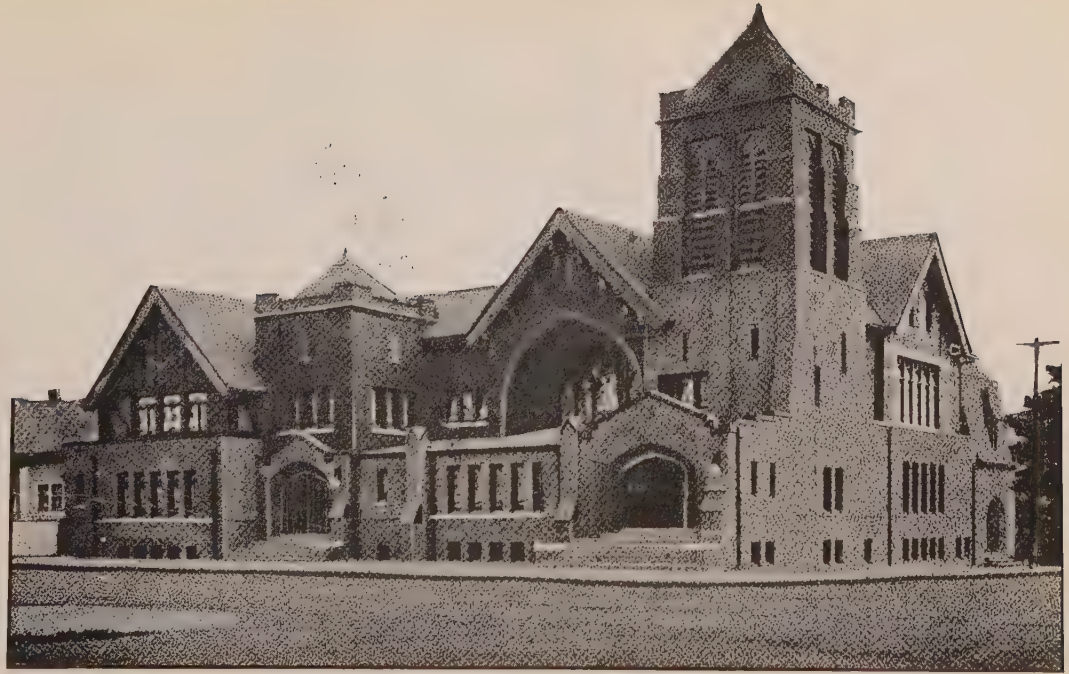
> We do hereby declare ourselves in favor of beginning a work for Christ, and in His name, in the Western Addition of San Francisco, in the hope that eventually it will grow into a Church of Christ.

This declaration was signed by Mrs. N. S. Douglass, Mrs. Josephine Hall, Mrs. J. S. Lambert, Mrs. W. A. Hall, Mrs. B. F. Clark, Mrs. A. Conklin and Belle H. Plummer.

A church was organized in the private home of Mrs. J. S. Lambert, and met for its first public service in Loughead Hall, May 1, 1892. A year later they purchased a church property from the Methodists, situated on Bush street, near Devisadero. W. A. Gardner was called from Woodland to take the pastorate, and on the first Lord's Day in May, the old building was reopened and dedicated as the "West Side Christian Church." The writer was present and participated in the dedicatory exercises. Gardner continued his work until December, 1898, at which time, on account of failing health, he resigned. But the new organization grew rapidly under Gardner's administration. He believed in evangelistic efforts, and he was constantly at it. During his term he secured S. M. Martin, and pitched a big tent on a vacant lot not far from the church, where he and Martin conducted a "big meeting," which resulted in a large ingathering.

Gardner was succeeded by Walter Madison White, who continued with the church for seven years. In 1904 their present splendid building was erected, at a cost of about $40,000. The funds for this building came through a bequest of Mrs. N. S. Douglass, one of the charter members of the church, who, when she passed over to the better land, gave all of her estate to the church. On May 29, 1904, the new building was dedicated and thrown open for service. It was a great day. White preached the dedicatory sermon in the morning. In the afternoon there was a congratulatory service, when the leading ministers of the city were present and extended congratulations. Dr. William Rader delivered an address. In the evening the late W. E. Darst delivered the dedicatory prayer, and Dr. Frank Stuart Ford of the First Church delivered the sermon. Walter White, the pastor, stated that

WEST SIDE CHRISTIAN CHURCH, SAN FRANCISCO



CENTRAL CHRISTIAN CHURCH, SAN DIEGO

over six hundred persons had held membership in the church during the ten years of its life, and that the membership at that time was 325. During the National Convention of the Disciples that soon followed, Charles Reign Scoville preached in that church to preachers to an audience that taxed its capacity. When the earthquake came in 1906, and the entire city was prostrated by quake and fire, the membership of the church was greatly depleted, as were all the churches of the city. Since the disaster to the city, many churches have had a struggle for existence, but the West Side has moved along in the even tenor of its way. It has had numerous changes of pastors, but has always manifested that self-sacrificing spirit of devotion to Christ and the Church that characterized its beginning. It has always possessed some noble, consecrated spirits, devoted to Christian work and to the plea of the Disciples. Among these, we think of the Lamberts, the Plumbers, the Rigdons, the Flags, the Bridgefords and the Clarks. The present minister is D. A. Russell, Dean of Berkeley Bible Seminary.

CENTRAL CHRISTIAN CHURCH, SAN DIEGO

In the spring of 1886, after completing the book, "The Gospel Delineator and Survey," which the Church News Publishing Company had gotten out for him, G. R. Hand left the writer's home in Sacramento, where he had spent most of the winter, for Southern California. It was his second trip to that favored country. On arrival there, he called on his warm personal friend, B. F. Coulter, who suggested to him a trip to San Diego to look over the field and organize a church, if the outlook was favorable. Coulter had made a previous investigation in regard to San Diego. Some years before, he had sent W. D. Frazee on a similar mission. But Frazee brought back the report that there were giants of difficulties in that city, and we could not take it. Hand went, he saw

and he conquered. He organized the Central Christian Church of San Diego. We are told in God's Word to "despise not the day of small things." Out of this small beginning has grown the largest congregation of Disciples on the Pacific Slope.

The real period of development began with the coming of W. E. Crabtree in 1895. The first house of worship was built on Thirteenth street. In 1900 it was moved to Ninth and F. In 1909 the old house was demolished, and a $50,000 plant took its place. The building has forty rooms, and is a veritable beehive. During these years of progress, the hive has swarmed three times, so there are now three splendid missions, the children of the mother church.

WILLIAM EDGAR CRABTREE

The present pastor is now rounding out twenty-five years of service for that splendid people in that beautiful city of 100,000 inhabitants. Crabtree is a native of Kentucky. He completed his educational course in the Bible College there, and took his A. B. from Kentucky University. His wife was Kittie Goode of Bowling Green, whom he took unto himself in 1883. He has a brother, Rev. David Crabtree of San Francisco, and two sisters, both of whom married preachers—Mrs. G. W. Connelly of El Centro and Mrs. George Ringo of Bakersfield. Mr. Crabtree has traveled in Palestine and other Oriental countries, and also in the Hawaiian Islands. The church sustains two "living links" on the foreign field. As an indication of his popularity at home, in one year Crabtree married 210 couples and preached 92 funeral sermons. Every department of that great church has felt the quickening touch of its live and consecrated pastor.

THE BROADWAY CHRISTIAN CHURCH

In 1895, nearly all of the Protestant denominations sold their property in the business section and moved out into the

residence sections of the rapidly growing city. The Temple-street Christian Church had moved to the corner of Hope and Eleventh, so that there was no "down town" church left near the business centers. B. F. Coulter, whose contributions to the various religious enterprises in all Southern California had already passed the one-hundred-thousand-dollar mark, with his keen business shrewdness, saw the need as well as the opening for a church located near the business center. He owned a valuable lot on Broadway, right across from the county court house, and after due deliberation, he resolved to undertake there the monumental work of his life. He went to work by faith and good works, and erected, at his own expense, one of the best, most attractive, convenient, and useful church buildings in the city of Los Angeles. The whole city was moved at the self-sacrificing spirit of his giving of his means to the cause of Christianity, besides the most of his time. The building, the cut of which we herein present, has a seating capacity of 1200, and its appointments are perfect. We must remember that when Coulter established this immense plant in the very heart of the city, there was no Broadway church membership. It was the first time within our knowledge of a man putting $100,000 into a church plant with no church in sight. The plant was completed and the building opened for service on December 22, 1895. A neighboring church, the East Los Angeles Christian Church, was invited to take charge of the religious exercises at the opening. On the first Lord's Day in January, 1896, there were one hundred and twenty Disciples from different parts of the city who presented themselves at Broadway to form the nucleus of a worshiping congregation—the same number of Disciples that were charter members of the first Church of Christ in Jerusalem, on the Day of Pentecost. We spent the winter of 1907 in Southern California, and

attended the Broadway church several times. We heard Brother Coulter preach, and met J. W. Utter, who was then associate minister of the church. We are indebted to him for much of the information we have of the Southern California churches. From that church has gone out a most radiant glow of sunlight and truth. It has been the founder of many missions in the city of Los Angeles and surrounding country. It has sustained a mission at its own expense in Tokio, Japan, for years. In 1902 it opened a Japanese mission in the city of Los Angeles which has proved a great success. Many of the Japanese, hearing, believed and were baptized, and have become earnest Christian workers. The present pastor, C. F. Hutsler, is a young man of splendid parts, and is leading this church onward and upward toward God and the higher life. The 1915 Year Book shows a membership of 400 and a Bible School of 250. It also has a mission in Los Angeles, with a chapel, a missionary evangelist, a Sunday-school, and a church membership of 200.

OAKLAND CHRISTIAN CHURCH

The history of the Disciples in Oakland, like that of San Francisco, was for years a record of repeated efforts and repeated failures. As early as 1860 there were little groups who met at private homes to "Break the Loaf," but there is no record of any meetings until about 1870. In 1872, as already noted in the history of the First church in San Francisco. Charles Vincent employed J. C. Keith and T. P. Haley as evangelists, one to labor in San Francisco and the other in Oakland. Keith began the work there in a hall in 1872, and after a few months' earnest effort he gave it up as too difficult for him, and took the work at Santa Clara. About this time Chas. Vincent invested largely in real estate in Oakland and moved his family there. A few brethren continued to meet and Vincent and others conducted their

BROADWAY CHRISTIAN CHURCH, LOS ANGELES

C. F. HUTSLER, Minister
Broadway

WM. EDGAR CRABTREE
San Diego

RUSSELL F. THRAPP
First Church, Los Angeles

social meetings and passing preachers would drop in on them and preach. But soon after Vincent moved to Oakland he wrote for Dr. Carroll Kendrick of Texas to come out to California. Dr. Kendrick was a fine preacher and a splendid man, but he was anti-organ and anti-missionary society, as was Vincent. Vincent believed Kendrick could stay the forward movement of the State along the lines of progress and co-operation. Kendrick came and located in Oakland, took charge of the little church and organized it along anti lines. That is, it was opposed to the use of an organ in the worship; it was opposed to a stipulated salary for preachers; it was opposed to missionary societies for the spread of the gospel; it was opposed to any social functions of any kind, in the name of the church, for the social entertainment of the young people or for the financial benefit of the church. To the younger readers of these lines, such a statement is almost unbelievable, but such a condition was not peculiar to that one man or church, but most of the churches of the State were more or less gripped by that cold, deadening interpretation of our contention, "where the Bible speaks we speak, and where the Bible is silent we are silent."

Soon after Kendrick came to Oakland, a man arrived in that little city from Colorado, who afterward became an important factor in shaping events for the Disciples of Christ in the now great intellectual and commercial center. It must be remembered by the reader, that at the time which we are now describing, Oakland was a country town across the bay from "The City," situated among the scrubby oaks that covered a vast amount of the land that now forms the great city, and it had less than ten thousand inhabitants. Berkeley and the State University were not yet born. That man was J. F. Ragan. He was an ex-preacher who had gone to Colorado for his health, and had accumulated a great fortune for those days. Ragan had not lost his interest in religion by his gain

of wealth. He came to Oakland with the view of making it his future home. He bought and built up a beautiful home on Telegraph avenue. He at once became interested in the welfare of the church. He came to know Vincent and Kendrick well, but he did not take the narrow view of things which they did. His first thought was a lot and a house of worship for the struggling band of Disciples. He thought if they could get a nice church home, they would forget their differences, and all dwell together in the unity of the spirit and the bond of peace; but he did not know the stuff that men like Vincent and Kendrick were made of. Ragan purchased a lot on the corner of Clay and Fourteenth streets, now the heart of the city. He built a beautiful church edifice, for those times. He built it all at his own expense. When he determined to build, he sent East for D. Pat Henderson, a man of national reputation among the Disciples, to come out and superintend the construction of the house and care for the church. Henderson came, and everything went well until the new house was completed. In the meantime, Ben Smith, then President of Hesperian College at Woodland, was called in for consultation. As the new house neared completion, the organ question came to the front. The progressive part of the church felt that we ought to begin right and appeal to the people of the town, but the antis rallied and said that the Apostolic Church had no music in it; that we had started out to reproduce the Apostolic Church in faith and practice. So the war began, and so it continued, more or less, all over the State. The antis and the progressives were about evenly divided. Ragan wanted them to agree that a majority should decide the question. D. Pat Henderson and Smith were afraid that when it came to a vote the antis might outvote the progressives and thereby come into control of the church property. So they persuaded Ragan to not deed the property to the church, but to hold

THOMAS A. BOYER
Richmond

D. A. RUSSELL
Dean Berkeley Bible Seminary

it in his own name. How shortsighted is human wisdom, as the sequel shows. Ragan did not deed the property to the church. The church met, when Kendrick got up and announced that he and his supporters would not abide by the wish of the majority; therefore they would not vote one way or the other. A vote was taken, however, and the organ was voted into the new church. So Kendrick, Vincent, and their followers withdrew, and organized another church in Odd Fellows hall. The new church started off with fine prospects. Ben Smith preached the dedicatory sermon, and after Henderson returned East, Smith became pastor; then S. E. Parrea, later W. A. Malone. Still the church was in the name of Ragan. One day Ragan hitched up his fine driving horse for a ride, and just as he got into the carriage in front of his residence, the animal got scared, broke into a run, threw Ragan out of the carriage against a stone curb and killed him. The church went into the estate of Ragan. The estate was declared insolvent, and the church was sold under the hammer to the highest bidder, the Methodist church buying it in. Our people by their folly and strife lost their opportunity there, as they did at many places in this State. They continued to meet and worship however, in rented halls. New people began to flock into Oakland and the cities around the bay. Hazen Hoyett of Elmira, Jack Hart of Colusa, and many other people of prominence in the Christian Church, became identified with the Oakland Disciples. They soon began to talk house, and these talks finally culminated in the purchase of a lot and the building of a comfortable house of worship at the corner of Sixteenth and Market streets. To the pastorate of this new movement, George Washington Sweeney was called in 1885. Sweeney continued as pastor of this church for nine years. The church grew in numbers and influence, but the location was bad. After Sweeney came James Small, the now noted

evangelist of national fame. Bro. Small was born in Ireland, and was converted to our plea under the preaching of the venerable W. T. Moore, who was our missionary to England in 1881. Small was one of the sunniest men who ever struck the Pacific Coast. After Small left Oakland things drifted, until finally the church property was sold to pay the debts. The church had some money left, but was without a habitation of its own. Things continued in this way until 1903, at which time Thomas A. Boyer was called to the pastorate. Boyer had just completed a reconstructive work in Stockton, where he had built and dedicated a new plant for the church in keeping with the progress of the city.

When Boyer took the work in Oakland, there were less than one hundred members in the church, and they were meeting in an obscure section of the city, comparatively unknown and unnoticed. The first thing he did was to rent Hamilton Hall, in the center of the city, for five years. There he soon began to draw crowds. It was quickly discovered that he was one of the finest orators in the city of Oakland, and his influence reached far beyond the influence of the church. They remained in Hamilton Hall eight years, and the church, notwithstanding the great expense, grew and prospered. The church finally purchased the lot on Webster avenue, valued at $22,500. While they were still in Hamilton Hall, plans were drawn for a $65,000 house on this lot. The Sunday-school, business and other necessary departments were constructed, into which the church moved. Dr. Boyer remained as pastor for four years, and was succeeded by Vaughn Dabney, the present pastor. The 1916 Year Book gives the enrolled membership at 335; Sunday-school, 160.

FRUITVALE CHRISTIAN CHURCH

In addition to the First Church, a work was begun about ten years ago by R. L. McHatton at Fruitvale, now a

PETER COLVIN

J. W. UTTER
Southern California Evangelist

E. B. BEARD
Modesto

MRS. E. B. BEARD

part of Oakland, which has proven a great success. The church is in one of the needful suburbs of the growing city, and has already in numbers, spiritual power and influence in the community, reached a degree of success equal to the First Church. It has an active membership of 280, and a Bible School of 260. The accomplishment of this great work by Bro. McHatton was made possible by the zeal of the Santa Rosa church, which from the beginning adopted Fruitvale as a "living link," and stayed with it until it became self-sustaining.

HEALDSBURG CHRISTIAN CHURCH

There were Disciples in the vicinity of Healdsburg as early as 1855, but Healdsburg was not on the map at that time; it was laid out and christened in 1857. In February, 1857, a meeting was held at the "Big Plains school house," now known as the Lieuallen Hall ranch (the old graveyard is still there), at which the following covenant was read and adopted:

> The Disciples of Christ on Russian River, knowing it to be their duty and privilege to live together in a church relation, do this day give themselves to the Lord and to one another, to keep house for God, taking the Bible, and the Bible alone, as their only infallible rule of faith and practice.

Signed to this were twenty-five names, beginning with Downing Lamb and wife. Thomas Dittimore and wife, James N. Chitwood and wife, Elizabeth Hall, Alexander and Mary Blair, Samuel Mann and wife, Thomas Miller and wife, and others, and ending with H. L. Johns.

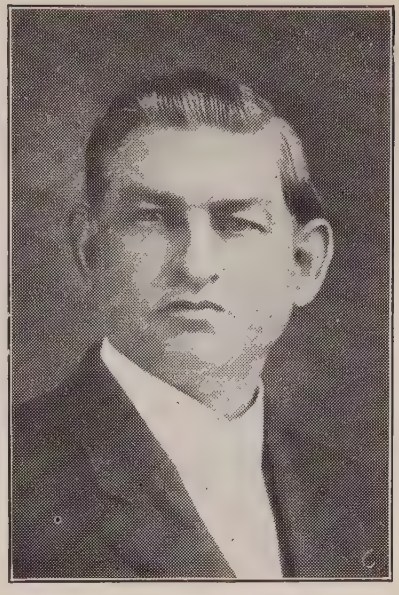
In the spring of 1857, John O. White, a noted evangelist who had come out from Missouri, came over from Napa, where he had just closed a great revival meeting, and held a meeting for the newly-organized church. The result of that special effort was that more than sixty were added to their number.

Among those added who had been members elsewhere were W. W. Ferguson and wife, E. N. Ware and wife, Joseph Feese and wife, Dora Dittimore and wife, and Wallace Dittimore and wife (Aunt Manda). Among those baptized were John Ferguson, John Ware, Mary Ann Ware, Francis Powell, John Bidwell, Margaret Lamb, James McAlhaney, Margaret Duncan, Sophia and Francis Haigh.

In 1858, J. P. McCorkle came to Healdsburg, held a meeting in the old Baptist church on East street, baptized several people, and organized a congregation of Disciples. W. H. Tombs and Downing Lamb were made elders. Tolbert Fanning, E. N. Ware (father of E. B.), Dora O. Dittimore and I. M. Lewis were deacons. Among the charter members still living at this writing, are "Aunt Manda" Dittimore of Oakdale, Hugh Brown of San Jose, Sam Mann of Watsonville, John Ware and wife (Margaret Lamb) of Lodi, John Ferguson and Levi Cummings. W. W. Ferguson, Sr., whose picture with his wife we give, was an elder of the church for years. His sons, H. O. and P. J. Ferguson, have been members of the Healdsburg church for more than fifty years. Paris and the writer confessed their faith in Christ and were baptized the same day, in Russian River, near where the railroad bridge now stands, in 1859.

In those early days the church had no regular preacher. They were visited periodically by McCorkle, Byrum Lewis, Uncle Billy Brown, Thomas Thompson, and others. In 1872 they built their first house of worship, on "Christian Hill" (Knaak's Addition). They worshiped in that location for eighteen years. In 1874 the State Meeting of the Christian Church of California was held on the Miller ranch on the Dry Creek road. R. L. McHatton, State Evangelist, held them a meeting in 1883. In 1892, E. B. Ware, State Evangelist, came to Healdsburg and proceeded to raise a salary for a pastor, and Joseph Low of Kansas City, Missouri, was

HEALDSBURG CHRISTIAN CHURCH



H. C. HILTON, A. B.
Kentucky Bible College

SARAH MILLER
Charter Member, Healdsburg

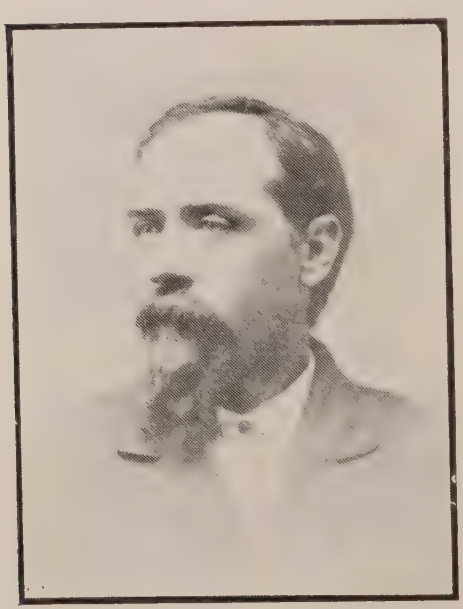
ZERILDA MILLER
Charter Member, Healdsburg

VIRGINIA HOTCHKISS
Pioneer Member, Healdsburg

EVA ELLIS BROADUS
Singing Evangelist

J. N. McCOURTNEY
Pastor, Modesto

MODESTO CHRISTIAN CHURCH



J. W. CRAYCROFT
Pioneer Preacher and Elder at Modesto

called by wire and accepted. It was during his pastorate that the church purchased the site and built the house of worship in its present location.

The following preachers besides those mentioned have served the church: D. B. Austin, H. C. Hining, B. S. Gardner, A. G. Burnett, Hiram Wallace, R. N. Davis. A. R. McCollough, Joseph Lowe, J. A. Brown, E. B. Ware, J. R. Dickson, I. H. Hazel, J. P. Dargitz, T. D. Butler, J. E. Hood, L. E. Scott, George W. Brewster, U. S. Johnson, Dr. Claude Wingo, and the present pastor, C. H. Hilton.

George W. Brewster held the longest pastorate in the history of the church, over five years. It was during his administration that the church became more thoroughly in sympathy with all of our organized work, and has maintained ever since a leading place in the community. It is one of the strong churches of the State. One of the chief factors in the work of this church is its splendid Bible School, of which A. R. Gallaway has been the superintendent for over a quarter of a century. It is a front rank school, and is well equipped for work. The 1916 Year Book gives the enrolled membership of the church as 316. Sunday-school, 237

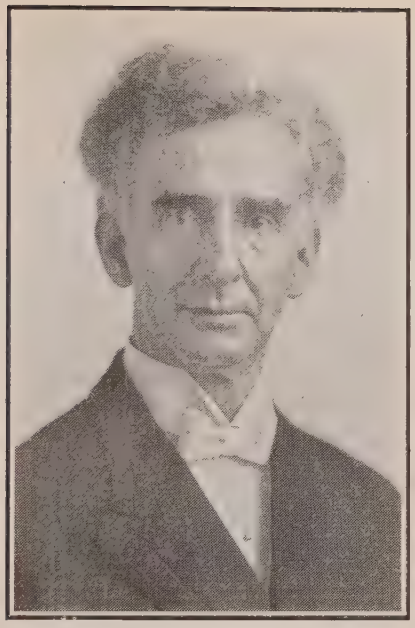
FIRST CHRISTIAN CHURCH AT MODESTO

The Christian Church at Modesto was first organized at Jackson school house, before the town of Modesto was laid out. In 1873, the church was organized in Modesto, with 43 members. Following this, J. M. Monroe held a meeting, resulting in 111 additions. The first Official Board was composed of W. H. Finley, E. B. Beard, W. R. Icanbery, John B. Coldwell, L. B. Farish, and William Wilkinson. Soon after the Monroe meetings, a brick structure was erected, and this served the church until 1905, when the present commodious building was completed and dedicated to the Lord. The church has an enrolled membership of 350. It has been

served by H. C. Hining, J. M. Monroe, C. A. Weight, A. G. Burnett, Henry Coggswell, Henry Shadle, J. W. Blake, George R. Shanklin, J. A. Brown, L. O. Ferguson, J. J. Haley, John J. White, J. E. Pickett, and the present minister, J. H. McCartney. Monroe was twice pastor, and L. O. Ferguson held the longest pastorate, ten years. Modesto is the home of J. W. Craycroft, one of the early pioneer preachers of the State.

FRESNO CHRISTIAN CHURCH

The First Christian Church of Fresno was organized by James Logan in 1884. A. W. DeWitt and others had preached there previously, but Logan, a traveling evangelist, came there and held a meeting and organized them into a worshiping congregation. Logan was a wagonmaker by trade. He got a job at this work, and preached for the church on Sundays. The band was small, and the first meeting-place was in Donahoo Hall, between H and I. Logan was succeeded by J. W. Webb, and he by W. T. Shelton. During Shelton's administration, the first lot was bought and a house erected, on the corner of M and Mariposa, at a cost of $2500, $1500 of which was loaned to the church by H. H. Luse of San Francisco. After Shelton, came J. B. Johnson, Carroll Ghent and W. H. Martin, successively. Martin served the church eleven years. Under Martin's administration, a new site was purchased, and a new house of worship was erected at a cost of $13,000. The dedication sermon was preached by A. C. Smither, February 18, 1900. Following Martin came A. C. McKeever. In 1905 a mission was established in North Fresno. The mission prospered, and we now have a strong second church there, under the able leadership of Charles Laurant Beal. In 1909, Dr. H. O. Breeden held a great meeting in Fresno, which resulted in 226 additions. In 1912, Dr. Breeden was called to the pastorate, and Shirley



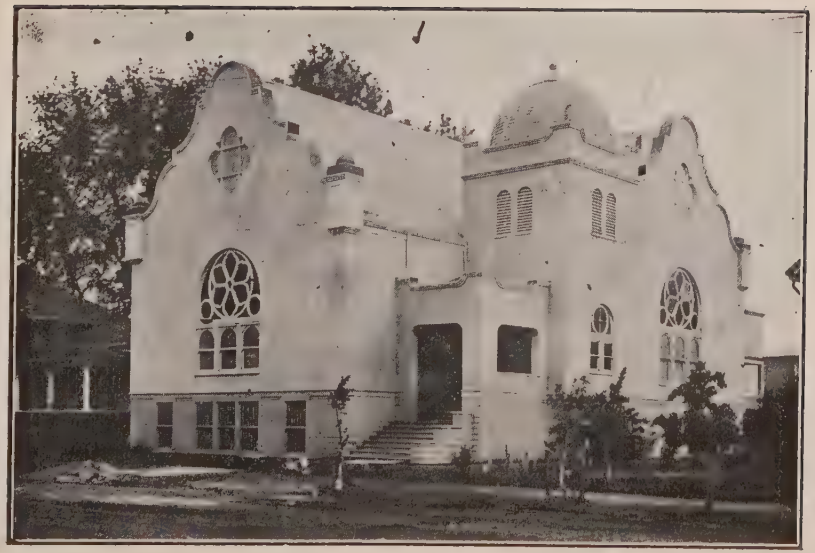
HARVEY O. BREEDON, Pastor

FIRST CHRISTIAN CHURCH, FRESNO

ROY O. YOUTZ, A. B.
Drake University, Associate Pastor, Fresno First

GEORGE T. MEEKER
Ex-State Secretary

JAMES ELBERT DENTON



CHICO CHRISTIAN CHURCH

R. Shaw assistant minister. From that time on, the church has made marvelous growth. Within three years from Dr. Breeden's coming, the splendid new plant, with all of its equipment, was dedicated, at a cost of $80,000. Most of the preachers of the Christian Church in Northern California were there. The church has a membership of more than 900, and a Bible School of 750. It is the largest church of the Disciples in Northern California.

CHICO CHRISTIAN CHURCH

The Christian Church of Chico was organized March 25, 1883, with 23 members. The first officers of the congregation were: Elders—R. R. Fimple, J. W. Hamrick. Deacons—J. O. March, J. A. Hunter, R. Roberts. Treasurer, William King; Clerk, J. A. Hunter. H. G. Hartley, who had labored in this section for two or three years, was the officiating preacher. Services were held in a building formerly known as Miss White's school house, on the corner of Sixth and Salem streets, until a building was erected on Hazel street in 1885. This last building was supplanted in 1907 by an up-to-date plant in which is housed a live congregation of 400 members.

Rev. H. G. Hartley was the first pastor of the church. Since then the following have served the congregation as pastors: D. R. King, J. W. Kelsey, J. B. Haston, R. B. Chaplin, J. F. Fout, A. R. Hathaway, C. W. Pann, J. H. Hughes, T. G. Picton, J. M. Hunter, G. L. Lobdell, and George T. Meeker. The church is prospering in all departments. All indebtedness was wiped out last year Peace and harmony prevail. The church is seeking and finding higher ground spiritually, and additions are frequent.

BIOGRAPHICAL SKETCHES

RICHARD B. AND LYDIA A. CHAPLIN

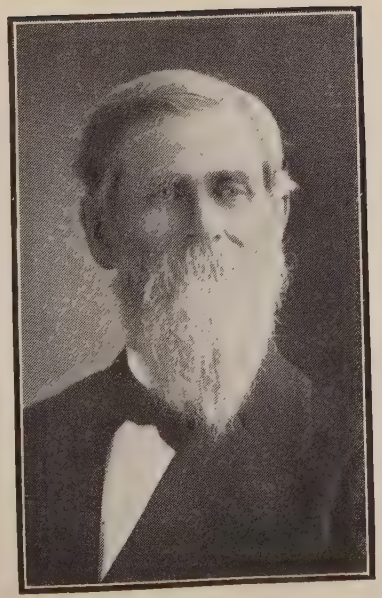
Richard B. Chaplin. Sr., was born in Washington, Penn., in 1819. His father and mother were members of the Brush Run Church, the first church organized by Thomas and Alexander Campbell, which dates the beginning of the "Reformation." The subject of this sketch, as a boy and as a young man, sat at the feet of Thomas and Alexander Campbell, and heard the words of wisdom that fell from their lips. At an early age he became a member of the Brush Run Church. The Chaplins were English stock, and fled to America to avoid religious persecution. They were Baptists, but when they heard the plea of the Campbells for Christian Union, on the basis of the Bible and the Bible alone, as the only rule of faith and practice, they readily accepted it and became zealous "reformers."

In 1852, Richard B. Chaplin was married to Lydia A. Hogue. Her parents were Quakers, but they, too, had become members of the Brush Run Church. Lydia A. Hogue, who became the wife of Bro. Chaplin, was baptized by Alexander Campbell. To these pioneer Disciples were born four children—Elizabeth, Franklin N., Margaret H. and David H. Chaplin.

In 1853, R. B. Chaplin, the subject of this sketch, with his young wife, came west and settled in Illinois, near Bloomington. He settled on a little farm, which he improved and from which he made a living for himself and family while he preached the glorious gospel of the Son of God to a sinful world. Preachers in those days had nothing behind

RICHARD B. CHAMBLIN

MRS. LYDIA A. CHAMBLIN



JUDGE DURHAM

MRS. VIRA DURHAM

them in the way of support but their own brain and brawn. Here their children were born and raised to man and womanhood. In 1873 they moved to Normal, Illinois, to educate their children. These all graduated and became teachers. In 1890 Bro. Chaplin, one daughter and two sons came to Chico, California. J. B. Haston was then pastor of the Chico church. Bro. Chaplin was then seventy-two years old. He preached at Chico after Bro. Haston left, moved later to Santa Cruz, preached there, then to Berkeley. Bro. Chaplin was a true pioneer. He had the restless spirit of the argonaut. When he was eighty-two years old, he went into the heart of Colorado desert and filed on 320 acres of land. In 1902, in Los Angeles, he passed over to the other side, mourned by his aged companion, who is still living, by his son, F. N. Chaplin, and by a host of friends. Bro. Chaplin was kind, courageous, and true to the principles of the Restoration movement of the fathers, but always courteous, regardful of the feelings and opinions of others, and always filled with that "charity that thinketh no evil."

JUDGE DURHAM AND WIFE

J. Durham was born in the State of Ohio in 1836. He was educated at Abingdon College, Monmouth, Illinois. One of his classmates in college was Vira Whitman, to whom he became more and more drawn as the days rolled by, till the end of their college course, at which time they pledged to each other "for better or worse, until death shall bid thee separate." They were married, and walked together in sweet companionship for more than fifty years. They gave to the world a splendid family, two sons and two daughters—W. W. and Dr. Haley Durham, Mrs. Elda Cutler and Mary Durham Ingram. The Durhams came to California in 1871. They at once became identified with the church and educational work of the Disciples of the State, at College City, Santa Rosa and at Irvington. (See pages 165 and 166.)

While at Irvington, Judge Durham made a trip to the Holy Land, which was always a source of great pleasure and satisfaction to him. In 1912, the call came to Mrs. Durham, and she passed into rest. The faithful old soldier walked alone, but never murmured. In June, 1914, the tragic end came, when he was killed in a railroad wreck between Clay Station and Lodi, on his return from his appointment.

E. B. BEARD AND WIFE

Many of our readers will be happy to look upon the faces of the two faithful Disciples which we here present, E. B. Beard and his devoted wife. The Beards were pioneers in the development of the great San Joaquin Valley, and especially of Stanislaus county. E. B. Beard was identified with many of the business interests of his town and county, and was a friend of every good work. In 1882 he was elected to represent his county in the legislature of the State. The writer was Chaplain during the same session, and came to know Beard well. He was always on the side of the people—

"For the right against the wrong,
For the weak against the strong."

It was the first session after the adoption of the New State Constitution, and Beard had the honor of introducing the first local option bill into the legislature of the State, under the new order. But it was as Christians, members of the Christian Church, that E. B. Beard and his devoted wife stood out conspicuously. When J. M. Monroe held his great meeting at Modesto, in April, 1873, and the church was moved in from Jackson school house to Modesto, E. B. Beard was made an elder. He was a man of practical business sense. The Modesto church, like many others, had trouble over the organ question in early days. It finally got so bitter that one of the elders was going to whip the preacher over it. At this juncture, Beard, in his cool, business way, drew up a paper to be signed for or against the organ in the worship.

He took it around personally to each member for signature. When it was finished, about 75 per cent had signed in favor of the instrument in the worship. Beard went down to the city and purchased a $250 organ and shipped it up, and put it in the church. That settled it. Some were sore for a while, but soon became reconciled.

When Berkeley Bible Seminary was started, and they were trying to raise $100,000 endowment, E. B. Beard came to the help of the enterprise with a princely donation of 800 acres of land, for which he paid $20,000. Besides all this, Bro. and Sister Beard gave to the world a splendid family, two sons and two daughters. One of the daughters became a great missionary, at her own expense, to the Hawaiian Islands. T. K. Beard, a son, is one of the leading business men of Stanislaus county, and is an active elder of the Modesto Christian Church.

ROBERT AVIS GRANT AND WIFE

There were few families who were more generally known among the Disciples of California, in their early history, than the Grants of Woodland. Professor and Sue E. Grant were household words among the Disciples of Northern California in pioneer days. Robert Avis Grant was born near Columbia, Missouri, in 1823. Sue E. Grant, his wife (nee Jones), was born in Eureka, Illinois, in 1832. The Grants and Jones were primitive Disciple stock, and were closely and intimately associated with Alexander Campbell in his work in Virginia and Kentucky. We have heard Sue E. Grant tell of the entertainment of Alexander Campbell in her father's home. Professor Grant received his education at the State University of Missouri. He also studied medicine at the State Medical College of Kentucky. Sue E. Jones received her education at the Jacksonville Female Academy. Professor Grant returned to Missouri and took a professorship in his alma mater. Sue E. Jones, by some

mysterious working of Providence, after teaching in Illinois for some time, was offered a position as associate teacher under John Augustus Williams, in Christian College, Columbia, Mo. It was there that she met Professor Grant for the first time. It was a case of love at first sight, and in October, 1862, they were joined in marriage by her father, Rev. John T. Jones, who was a Baptist preacher. Six children were born to them. William Hudson, Emily Woodward, J. T. and Robert A. are residents of California. The other two have passed over to the other side.

When the war broke out, Professor Grant entered the Sanitary Commission as surgeon, in charge of the hospitals at Memphis, Tenn. He was also an ordained minister, in which capacity he often ministered to the spiritual needs of the dying. In 1875, the family came to California, and settled in Woodland, where Professor Grant was called to a professorship in Hesperian College, which position he held until near the close of his earthly pilgrimage, which ended on March 14, 1891.

Sue E. Grant became a Christian when a child. Her whole life was devoted to the church. She taught in the public schools of the State after she came to California. She served as treasurer of the California Christian Women's Home Missionary Society for ten years, before it became Auxiliary to the National C. W. B. M. (See Our California Women, page 171).

H. G. HARTLEY AND WIFE

H. G. Hartley was born in England. He was brought up a Methodist, and at the age of sixteen began the exercise of his speaking ability as a Methodist exhorter. At the age of twenty-one he came to America. He came to California in the late fifties, and attended Hesperian College, Woodland. While there he united with the Disciples of Christ in that city. He taught school for a time, and then married a young

woman he had learned to love while in college, Mary J. Kinchlo, who still survives him. In 1866 they moved to Butte county, where they farmed, and Bro. Hartley preached on Sunday. They established a strong church in Butte City, and laid the foundation of our work in Chico. His first regular pastorate was at Saratoga From here he was called to Watsonville, where he remained for five years. During this time the church built its first house of worship, which was burned. From Watsonville they went to Colusa, where, after a short illness, he passed over to the better land.

Mrs. Hartley mourned the loss of a devoted husband, but she had faith in God, and courage to do the work He had called her to do. She came to the State when a child, attended Hesperian College, joined the church, and was baptized by "Uncle Pende." After her marriage she became the real helpmeet of her husband in every good work. When he was gone she did not sit down to weep, but she stood up to pray and to work. She was finally called as president and State organizer of the C. W. B. M. forces of the State, which position she held for ten years. She became an effective platform speaker and an efficient organizer. The sad experiences of life through which she had been called to pass in the loss of an only son, the death of a favorite daughter, Minnie, and finally her life-companion, seemed to mellow her life, and helped her to reach the hearts of the people.

The Hartleys were always liberal supporters of the missionary enterprises of the church, and often deprived themselves to help in such work. One year at Santa Cruz an offering for State work was taken. Pledges were called for, and many were pledging. Minnie Hartley sat in the choir next to the writer. Pretty soon, as they were calling, Bro. Hartley called out, "Twenty-five dollars." Minnie, knowing the sacrifices that such a gift meant, reached over and whis-

pered to the writer, "There goes my winter dress." Pretty soon Sister Hartley called out, "Ten dollars." Minnie whispered again, "There goes my winter hat also."

JAMES HUGHES McCOLLOUGH

Was born in Montgomery county, Indiana, November 20, 1829. He was seventh in a family of eleven children. His parents were converted under the preaching of Barton W. Stone, and all the children became obedient to the faith of the Disciples. Like Samuel of old, he was set apart to the work of the ministry by his mother from his infancy. A day of fasting and prayer was appointed, and Bro. James Hughes, was called in to offer the dedicatory prayer, and he was named James Hughes McCollough. This incident, he tells us, had much influence in causing him to seek an education and fit himself for the ministry. At the age of eleven he became a member of the church, and at the age of twenty-two he entered Wabash College, where he completed an academic education. In the meantime he began leading the Lord's Day meetings, and had taken a number of confessions and had baptized several persons before he was formally ordained. At the age of twenty he was married to his first wife, who died about a year afterward. Soon after her death he entered Northwestern Christian University (Butler College), where he completed his classical course and took the degree A. B. His first pastorate after this was at Terre Haute, Indiana. After completing his education, he married the second time, Miss Kittie Latham, who has been the companion of his life, and a true helpmeet in the ministry.

In 1877 he came to California and took the work in San Francisco. His labor there was of great help to the struggling church. For five years he served the church, inspiring them with new hope and energy, and bringing order and discipline out of chaos and confusion. During his pastorate there he became the editor of the new church paper, The

MRS. LUCY L. CURTNER
Sister of Mrs. J. H. McCollough
and prominent C. W. B. M. worker

MRS. KITTIE McCOLLOUGH
wife of J. H. McCollough

Pacific Church News, started by him and E. B. Ware, the associate editor. In 1883 he was called to take the presidency of Washington College, a school that had been turned over to our people if we would undertake the financing and management of it. Bro. McCollough seemed especially fitted for that work, and soon built up a very prosperous institution. At that time the State began to broaden its educational ideas, and established better grammar grade schools and high schools. The State University, also, began to loom up as something really worth while. All of this had the effect of curtailing the demand for private schools. After five years, McCollough, at the age of sixty, retired to his little fruit farm, which in the meantime he had brought to maturity with the intention of spending the declining years of his life in the quiet precincts of his home neighborhood, near Irvington. But we find him, at the age of eighty, the active pastor of another church, and superintending another house of worship. In 1880 he was chosen secretary of the State Board, which position he held for years. His wise counsel, coupled with his self-control under the most trying circumstances, aided greatly the successful prosecution of the State work.

W. A. GARDNER

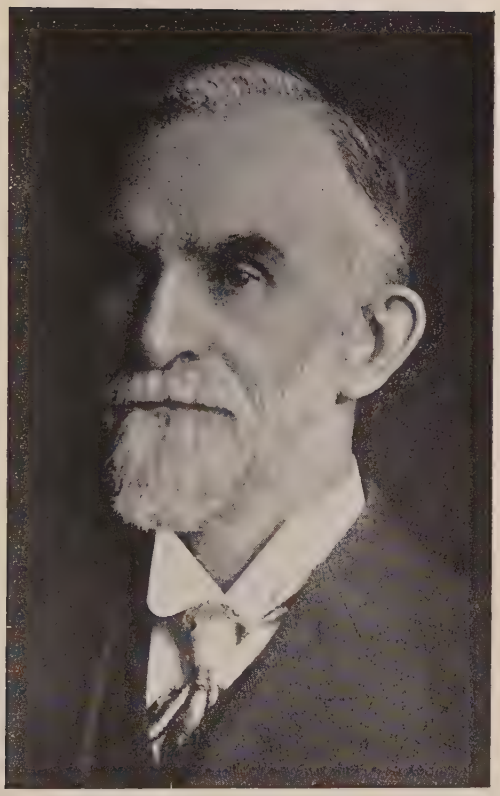
W. A. Gardner was born in Michigan, August 8, 1847. At the age of eleven he is in Highland, Kansas, with his parents. At seventeen he is in the Union army. At the close of the war he returned to Highland, Kansas, a sick boy, and was taken to the home of Dr. Nesbit and wife, parents of E. T. and Samuel E. Nesbit, who are well-known preachers in California at this writing. Gardner's parents had gone back to Michigan. In the Nesbit home was laid the foundation of his future life as a preacher. He there confessed his faith in Christ and became a Disciple. In 1870 we find him married and settled on a farm near Oregon, Missouri, but preaching

as opportunity offered. After sixteen years spent in this dual life, as farmer-preacher, he received a call from the State Board of California to take the position of State Evangelist. The idea of a State Secretary was not yet born. The Board sent Gardner to Humboldt county, where he spent three years, and did a great work (see State Evangelists). In 1889 he took the Woodland church, and served it four years. From there he was called to the pastorate of the newly-organized West Side Christian Church in San Francisco. It was while there that his health gave way. In the fifth year of his pastorate he resigned, and spent a year in the Hawaiian Islands. In 1900 he returned, and two months later he passed to the life beyond. Gardner was prominent in all the forward work of the State. He was once president of the State Board, and he was one of the founders of the Pacific Christian. His wife, who mourns his loss, and was his earnest helper, is still living, and resides at Palo Alto.

A. M. McCOY

A. M. McCoy was born in Clark county, Missouri, on June 9, 1852. He was educated at Pleasant Hill Academy, in his native county, and at LaGrange College and Christian University. He graduated from the last-named institution in 1874, with the degree of A. B., and was granted the honor of valedictorian of his class. He took a post-graduate course for one year in his alma mater, and then taught for one year in the department of English literature and history. He afterward received the degree of Master of Arts from the same institution.

Mr. McCoy came to California in 1876, and located in Red Bluff, which has continued to be his home. He taught for two years at Red Bluff, being principal of the public schools, and later entered the profession of law. He was elected for three successive terms as District Attorney of Tehama county, and has since that time been very active in the general prac-



JUDGE A. M. McCOY
First President State Convention at Santa Cruz

G. B. SANFORD
Pioneer Christian Worker and Educator

tice of law. Mr. McCoy was married in 1884 to Miss Hattie Muth, who was also a teacher in the public schools. This union was blessed with three children, two daughters and a son. All three of these were graduated from the State University at Berkeley. The two daughters are happily married and the son is an engineer.

Mr. McCoy has been active in Christian work from his early manhood. In 1890 he was chosen president of the first State convention at Santa Cruz, which position he filled with honor and distinction for several years. He has had much to do in shaping the policy of our State work in California. He is an active elder in the Christan Church at Red Bluff, his home.

ROBERT L. McHATTON

Son of Charles G. and Bettie McHatton, was born in Louisville, Kentucky, October 30, 1855. His parents were large plantation holders in the South, and were liberal supporters of "Our Movement" in the early stage of its beginning. At their home at Baton Rouge, Louisiana, Alexander Campbell, B. W. Stone, John T. Johnson, John Smith and others often found a cordial welcome. The war came on and disrupted their possessions, and we find them at its close in St. Louis, Missouri. Here Robert L. made the good confession in his early teens, and was baptized by John A. Brooks. With the starting of the Central Christian Church, the McHattons became charter members. R. L. there, for years, sat under the drippings of the sanctuary, as they fell from the lips of the gifted D. Pat Henderson. Henderson was a relative of the McHattons, and resided mostly in their home in St. Louis, and Robert L. became greatly attached to the eminent man. He finished the public schools of St. Louis, and graduated in the commercial and literary department of Jones College.

After becoming a preacher, he attended Washington University and Woodland College at Independence, Missouri.

When the Christian Publishing Company was organized in St. Louis, Robert L. became its first mailing clerk, and mailed the first issue of The Christian (now the Christian Evangelist), carrying it on his back at midnight to the post office. Robert L. began to preach in 1877, and spent six years, mostly in evangelistic and missionary work, in Missiouri.

In 1882 he received a call from the State Board to take the State work in California. He accepted, and began his work in this position at Santa Rosa, January 15, 1883. Bro. McHatton is and has been just a plain gospel preacher. Some of the older brethren, when he first came to the State, thought he was a little too sensational, but he got the ears of the people, and got results, which were permanent. His last and greatest work, perhaps, is the founding of a splendid church at Fruitvale, Oakland, where he has been for six years. He has always taken a deep interest in all of our organized missionary work. He has been for some years a member of our State Board of Missions. They have three children, Charles G. McHatton, a preacher at Marysville, Eva, now Mrs. Payne, and Dora.

J. A. BROWN

Was born in Sullivan county, Missouri, in 1859. He was educated for a teacher, which profession he followed for seven years. He came to California in 1890. His first pastorate was at Wheatland, where he remained four years. He has served as pastor at College City, Healdsburg, Modesto, Salinas and Visalia. He was President of the State Board two terms, and he also served as State Evangelist. His greatest usefulness has been in the evangelistic field. He has held meetings in fifty of the cities and towns of California. For five years he devoted his time exclusively to evangelistic work. He is now pastor of the church at Fortuna, where he has done great good as pastor and as a leader of the Christian forces of Humboldt county.

J. J. BRUTON AND WIFE LAKEPORT

MRS. H. C. POGGS

H. C. POGGS, LAKEPORT

T. A. BOYER

Came to California in 1895. He held meetings the first year at Oakland, Alameda, Hanford, Visalia and Selma. Before he came to the coast he had become noted as a great evangelist. In 1896 he began the work as pastor at Stockton, where he remained three years, during which time he so helped the church and inspired it with a vision of better things that a lot was purchased and the splendid house of worship shown herein was built. In January, 1903, he accepted a call to Oakland, where he remained twelve years. (See history of Oakland Church). He is now in the city of Richmond, where he is passing through the third experience of building for the church an adequate house of worship. Boyer is a great pulpiteer and platform lecturer—one of the very best on the coast.

H. C. BOGGS AND WIFE

H. C. Boggs was born in St. Louis, Missouri, June 1, 1820. He married Martha Young in 1840. He came to California in 1850, and settled in Lake county in 1864. His wife was the soul of the Christian Church in the county. Sister Boggs was born in Mt. Sterling, Kentucky, February 27, 1824. She was loved by all who knew her. Her Bible verse is Prov. 31:27, Her children rise up to call her blessed, her husband also, he praiseth her. Her "house was the preacher's home. Many will rise up in the judgment and call her blessed."

W. T. SHELTON

W. T. Shelton and wife, Mattie Shelton, came to California in 1885, arriving during the Lockford State Meeting. They went from Lockford to Fresno, then to Colusa and other points, finally settling at San Jose, where he passed over to the better land. The widow is still living in San Jose.

JAMES MADISON CASE

Dr. J. M. Case was born in Tennessee, came to California in 1850, settled in Sonoma county near Santa Rosa, was charter member of the Santa Rosa Christian Church, lived in

San Francisco and was elder of the first church organized in San Jose. Dr. and Mrs. Case left a son and three daughters, all members of the church and loyal to our plea.

W. B. BERRY

W. B. Berry was born in Virginia, March 26, 1847. The family moved to Illinois in 1860. He was educated at Abingdon College, taught school four or five years and was ordained to the ministry in 1874. He was married to Miss Emma Williams in 1876, and in 1880 moved to Albany, Missouri. In 1883 he came to California and took the church at Napa. Twelve years later, 1895, he took charge of the State paper, the Pacific Christian, which he published for fourteen years, longer than any other editor in the State. At this writing he is still living, though in poor health. His home is in San Francisco. He has four children and three grandchildren.

D. A. RUSSELL

D. A. Russell was born in Missouri, October 31st, 1876. He was educated at the University of California and the Berkeley Bible Seminary. He served as pastor of the following California Churches: Escondido, Palo Alto, Hollister, Red Bluff and the West Side Church of San Francisco. He was editor of the Pacific Christian for three years, until that paper was merged into the Christian Evangelist, and was associate editor of the Christian Evangelist for two years. He is at present Dean of the Berkeley Bible Seminary.

JOHN WESLEY KELSEY

John Wesley Kelsey was born in New York State, and went to Ohio when a boy, where he attended the public schools. In 1865 we find him in Missouri and Kansas. There he heard the plea of the Disciples and became a Christian only. Soon after this he entered Oskaloosa College and was a classmate of Simpson Ely. He came to California in 1890. He has been a faithful minister of the word for over forty years. He

now resides in Berkeley, but is still on the firing line, in defense of the old Gospel.

W. H. MARTIN

W. H. Martin was born in Kentucky in 1844. He graduated from Kentucky University. He was colonel in the Confederate Army. After the war he began preaching in Missouri. He went to Australia on recommendation of McGarvey, spent five years there, and came to California in 1878. He accepted a professorship in Hesperian College and became the resident minister of the Woodland church, which he held for seven years. He was pastor at Fresno eleven years, during which time a new church was built and the membership doubled. He was in Santa Barbara five years. His last regular charge was at Whittier, where he served as pastor till he was chosen chaplain of the Whittier Reform School. In 1912 he returned to his little raisin farm in Fresno, where he was suddenly called up higher during the State Meeting in 1913. Martin was in many respects a great preacher, quick of temper, but quick to recover.

He was twice married, his first wife being a Miss Longmire. She passed over after they came to California. Later he married a daughter of W. R. Miller of Stockton.

MORTON L. ROSE

Was born in Iowa. He married Miss Etta Lee, and was converted in 1886. Two years later he entered Drake University and graduated in 1893. He came west immediately and located at North Yakima. He held seven years' pastorate at Eugene, Oregon. He was teacher in the Bible University, and President of the Oregon State Missionary Society. Galen Lee Rose, a son, graduates from Drake this June, 1916. His daughter Ruth is with her parents in Watsonville.

JOHN R. WARE

J. R. Ware, brother of the publisher of this volume, is worthy of a place in these memories of the pioneers. Though

not a preacher in the common acceptation of that term, he was one of that class mentioned in the New Testament who "went everywhere preaching the word." He was baptized by John O. White, the evangelist, in 1857. The same fall he united with the Big Plains Church north of Healdsburg. In 1858, when the Healdsburg church was organized, W. H. Tombes, W. W. Ferguson, and Downing Lamb, the elders, asked John to take the oversight of the church as the local preacher, but he declined on the ground that his education was too limited for such a responsible and sacred trust. In 1860 he was married to Margaret Lamb, daughter of one of the elders. From that time on he was always active in the work of the church. He was a charter member in the churches at Healdsburg, Watsonville, Hollister, Dayton, Washington, in all of which he served as elder. He has served over fifty years in the eldership. He is unwavering in his devotion to the Disciple movement. He not only believes it but he lives it. Maggie, his patient and devoted wife, has been on a bed of affliction for five years. John was born in Missouri March 22, 1834. He has reached his four score years.

W. W. FERGUSON, SR., AND WIFE

W. W. Ferguson, Sr., was born in North Carolina, December 13, 1810. Mary C. Ferguson, his wife, was born in Indiana, October 18, 1813. They were married November 15, 1832. To them were born eleven children, seven of whom are living: J. N., H. O., P. J. and W. W. Jr., of Healdsburg; Mrs. Susan Heglar and Dora Menefee of Tulare county, and Mrs. Martha Watson of Healdsburg. The family came to California in 1849 and settled in Sonoma county in 1857. W. W. Ferguson, Sr., was a charter member of the Big Plains church and was an elder in the First Christian Church, Healdsburg, for years. Their children are nearly all active in church work. Brother Ferguson and wife each lived to a

ripe old age. Both died in Healdsburg, he in his 86th year, she in her 94th.

"Happy are the dead who die in the Lord. They rest from their labors and their works do follow them."

VIRGINIA HOTCHKISS

The subject of this sketch is of old Kentucky stock. Her maiden name was Virginia Edrington, and she was born in that historic State, November 12, 1838. At the age of nineteen years she was united in marriage to Benoni Hotchkiss, also a Kentuckian, of the blue grass stock. The fruit of this marriage is four children, three sons and a daughter. In 1860 the family came to California and settled in Woodland. There Mrs. Hotchkiss confessed her faith in Christ and was baptized by J. N. Pendegast. In 1865 the family came to Sonoma county and settled on the now well known Hotchkiss farm south of Healdsburg. There they built one of the finest homes in Sonoma county. In 1900, May the 23d, Mrs. Hotchkiss was left a widow. It became the writer's sad experience to speak the last words of comfort to the devoted wife and mother, and bereaved children. Benoni Hotchkiss was a splendid type of manhood, a loving husband, a kind father and a generous neighbor. For sixteen years she has walked alone, working and waiting for the time when—

"We shall know as we are known, never more to walk alone.
In the dawning of the morning, when the mists have rolled away."

She has been a member of the Healdsburg Christian Church for fifty years.

EVA ELLIS BROADDUS

Eva Ellis Broaddus, singing evangelist, was born in Geyserville, California. She sang with E. B. Ware, J. B. Updike, W. A. Gardner, W. A. Foster and J. F. Gormley. She is now active in C. W. B. M. work, Sunday school and temperance work in Kansas City, Kansas.

LEVI McCASH

Levi McCash, brother of I. N. McCash, came to California in 1892 and preached at Tulare, Irvington and Warm Springs. He was pastor of the Napa Christian Church for six years, and of the Lakeport Christian Church for six years. In 1907 he took the work at Ontario, Southern California. He is now on his fourth year at Inglewood. Levi McCash is a workman that needeth not be ashamed.

J. W. UTTER

Of Southern California, and to whom we are under obligation for much information concerning the Southland, came to California in 1891. He has put in a quarter of a century of faithful ministry in the Golden State. He has organized six churches and received close to 2000 into the fold of the Good Shepherd. He served eighteen years on the Evangelizing Board, of which he was secretary for four years. He was associate pastor with B. F. Coulter in the Broadway church, Los Angeles.

H. H. LUSE

No history of the Disciples of Christ in California would be complete that failed to mention the name of H. H. Luse. The San Francisco work among the Disciples took on a new spirit and impetus from the time when the Luses arrived. Brother Luse was a big-hearted man. He loved the Church of Christ; he loved humanity, and he was willing to sacrifice his time and money to build up the one and save the other. Brother Luse and wife were intimately connected with the growth and development of our cause throughout the entire State, but San Francisco was written upon their hearts and they were willing to spend and be spent for its triumph. For twenty-five years H. H. Luse was to California a Church Extension Society by himself. He loaned money on small interest and long payments to build churches at Los Gatos, Concord, Fresno and other points. He gave $2000 outright

toward the lot of the first church, $2000 to the building fund and loaned them $2,000 for five years without interest. H. H. Luse was born in Washington Township, Pennsylvania, March 13th, 1810. The family moved to the Western Reserve, Ohio, where he united with the Disciples and was baptized. He soon became an ardent Disciple. He was a lover of music and at one time accompanied Alexander Campbell on a preaching tour, as song leader. At the age of sixty he took lessons on the violin, and was the owner of one that cost $500. He was first married at the age of 24. He raised a family of eight children. In 1872, his first wife having passed over some years before, he was again married, to Lydia Fluhart, and settled in San Francisco. Two children were born to them, Bertha and Edna, both of whom are married. The Luses were great prohibitionists and anti-tobacconists. He kept a notice posted up in his yard: "No smoking allowed on these premises." In June, 1902, after a long life of usefulness, he passed over to the other side.

J. J. BRUTON AND WIFE

At the time of his death, 1915, a Lakeport paper said that "Without doubt Josiah Jackson Bruton was one of the best known and most respected citizens of Lake county." He certainly made more sacrifices for the Christian Church than any other Disciple in the county. He preached sixteen years for the church and practically supported himself during the time. He came to Lake county in 1864, the year that the church was organized in Big Valley. From that time till his death he made the church a matter of first consideration in his life.

J. J. Bruton was born in Kentucky, October 28, 1833. The family moved to Missouri in 1853. On July the 20th, 1858, he was married to Catherine McClain, who walked by his side for 57 years, sharing his sorrows and his joys. She still survives him, and longs for the time when she shall be again

with him. With one child they crossed the plains together with ox team in 1861. They have four children living: Sanford, Wirt Pendegast, Josie and Nettie. A more devoted family of children to their parents and to each other we never knew.

JAMES CRAWFORD KEITH

James Crawford Keith was born in Coffin, Tennessee. When a lad the family moved to Kentucky. At an early age he entered Kentucky University, now Transylvania, and took a classical and Biblical course, graduating with first honors. He went from college to the Jefferson Street Church, Louisville. In 1872 he came to California. In 1877 he was called to the presidency of Pierce Christian College, Colusa county, where he remained for fourteen years, and built up a fine school that had a great influence for good on the brotherhood of the state. In 1891 he was called to the presidency of Washington College, Alameda county. In 1897 he accepted the chair of Philosophy and Biblical Literature in Bethany College, West Virginia, the mother of all of our colleges, and founded by Alexander Campbell. In 1899 he was called from Bethany to the chair of Mental and Moral Philosophy in his Alma Mater, Kentucky University, but his health having begun to decline, he did not stay long in Lexington, but returned to Bethany, where in November, 1895, he fell asleep in Jesus, mourned by his devoted wife, Carrie Ford Keith, whom he married in Kentucky, and two daughters, Edna Pearl, (now Mrs. Booth), and Katherine Keith.

It is safe to say that no Christian preacher and educator ever came to California who exercised a wider and nobler influence upon the rising generation than President J. C. Keith. All over Kentucky, Virginia and California there are hundreds of men and women who will rise up in the judgment and call him blessed.

Biographical Sketches

H. D. McANENEY

Henry Dalton McAneney was born in Ohio March 18, 1858. He passed through the public schools in his boyhood. Later he entered Drake University from which he graduated with the degree of A. B., and with the highest honors. Subsequently he took a post graduate course in the same school and received the degree of A. M. In 1896, after he had spent six or seven years teaching in the public schools in Iowa, he was chosen to a professorship in his Alma Mater, which position he held for ten years.

The McAneneys settled in Iowa when H. D. was a boy of twelve years, so that the adolescent period of his life had a Disciple environment. At the age of thirty he was married to Miss Kittte Annette Woodsworth of Des Moines. The next year after his marriage, after a thorough study of the question, McAneney, under the guiding hand of Dr. D. R. Dungan, then Dean of the Bible department of Drake, renounced the faith of the Roman Catholic Church, of which he had been a devout communicant from childhood, and became a Christian only. He was baptized by Dr. Dungan. His wife and children are all members of the Christian Church. In 1892 he resigned his professorship in Drake and accepted a call to the presidency of Hesperian College, Woodland. At the end of two years he accepted the position of Financial Agent of Berkeley Bible Seminary, and later became President of the Seminary, which position he held for eight years. In 1906 Drake University conferred upon Mr. McAneney the title of LL. D.

SELDEN STURGES

Came to California in 1872 and held the position of Professor of Mathematics in Hesperian College, Woodland. In 1875 he took a position in the public schools of San Francisco, and was principal of the Lincoln Grammar school for years. In 1880 he was made a member and treasurer of the State Board,

which position he held for ten years. He has been closely identified with and a director in the First Christian Church in San Francisco for over forty years. He was born near Monmouth, Illinois, May 23d, 1847, and resides in Oakland, but still co-operates with the First Church in San Francisco.

WILL H. BROWN

It is not generally known that the Loyal Movement which is now world-wide as an organization in connection with the Bible school work of all churches, originated in the First Christian Church in Oakland in August, 1904, and that Will H. Brown was the founder of the movement. Brown was asked to take a class of four boys in the Bible school, which he did, and named them "Loyal Sons." Eleven others were soon added, and while they had "simply their own class in mind," at the time, they branched out along lines of work unknown to the Sunday-school world at that time. The movement attracted attention first by surrounding schools, then by surrounding towns. Finally came a request from Fresno by Charles E. Crane, a graduate of the State University, asking the privilege of using the name "Loyal Sons" for his class, at the same time suggesting that all young men's classes be given the privilege of adopting the name and the motto of the parent organization. This was done and soon there were organizations of "Loyal Sons" at Fortuna, San Jose, Modesto, Selma, Santa Cruz and Sacramento, then from community to community, from State to State. Mr. Brown in the mean time has become an author of note and has given to the world "The Call of Service" and several other valuable books.

G. B. SANFORD

Came to California from Missouri in 1874, a teacher by profession, but a faithful church worker. He resided for years in the upper Sacramento Valley. Wherever he taught school he would gather litle groups of Disciples together, where we had no churches, start a Sunday school and lay the founda-

W. W. FERGUSON, SR.
MRS. W. W. FERGUSON

A. R. GALLAWAY
PROF. J. R. GRINSTEAD
Schoolmates

tion for a coming church. His wife, Bettie Clay, was a graduate of Pierce Christian College and was a great help to him in Christian work. He is now Elder in the North-side Church in Fresno, advanced in age but zealous of good works

ALLEN RECTOR GALLAWAY

Was born in Missouri August 3d, 1858. He was the oldest son in a family of five, A. J., Nancy Elizabeth and Amanda A. and one deceased. The family came to California in 1859. Fourteen years later the family settled on a ranch in Dry creek valley, three miles north west of Healdsburg. A. R. attended the public schools and in 1872 he entered Christian College, Santa Rosa. Later he entered Pierce Christian College, Colusa, from which he graduated in 1881. He remained with his Alma Mater several years as one of the professors of the school. In 1884 Allen took unto himself a wife, one who had been associated with him in his college life and one he knew to be "able" and whom he believed would be helpful and companionable through life, Laura M. Abel. Two children were the fruit of their holy wedlock, Alfred Russel Gallaway, a graduate of the University of California, and Crystal D., a teacher in the public schools of Healdsburg.

Brother Gallaway has been for some time County Horticultural Commissioner, and is considered an authority in his line of work. He has been an elder in the Christian Church for years and has the distinction of having been the Superintendent of the Healdsburg Christian Sunday school for over twenty-five years consecutively.

Just this spring he was chosen city trustee of the City of Healdsburg.

His companion in the picture herein presented is an old schoolmate at College City, J. R. GRINSTEAD. He, too, was a graduate under President Keith, and afterward of the State University. He started out to be a preacher, was once pastor at Healdsburg, Gilroy, Watsonville and other points, but

finally took up teaching as a profession. He is now principal of the high school and grammar grades at Colusa.

JAMES ELBERT DENTON

Was born in Hampton, Iowa, in 1856. At fourteen years of age he confessed his Savior and was baptized. He attended the public schools and finished his college course in Drake University, of which he was the first graduate. His first pastorate was at Adel. In August, 1877, he was married to Elizabeth M. Randell, who has been his devoted and loyal helper during his public career.

In 1889 they came to California and took up the work at Visalia, where he built a house of worship for the church. During a church life of forty years, Denton has held pastorates at Santa Cruz, at Vacaville twice, during which the church and parsonage were built, and three years at Sacramento, during which the church on L street was built, which burned.

They have raised a family of eight children during these years of toil for the church, and all but Joey (whom the writer baptized and afterwards preached his funeral) have passed through the University excepting the two youngest who are on their way. J. E. Denton has done a splendid work in California and has been a blessing to the State.

A. G. BURNETT

Albert G. Burnett, son of Mr. and Mrs. Glenn O. Burnett, was born in Bethel, Polk County, Oregon, April 9th, 1856, but has resided in California nearly all of his life. In 1873 the family settled in Santa Rosa. The son there attended Christian College and graduated in 1875. A. G. was then ordained to the ministry and preached at Healdsburg, Santa Rosa, Modesto and San Francisco. In 1875 he was married to Dora Hood, oldest daughter of Mr. and Mrs. T. B. Hood of Santa Rosa. Burnett took up the profession of teacher, and taught school for ten years. In 1887 he was admitted to the

bar and began the practice of law. A year later he was elected District Attorney of Sonoma county, and re-elected in 1890. In 1896 he was elected Superior Judge of Sonoma county. In 1906 he was elected Justice of the District Court of Appeals for the northern Judicial district of California. Judge Burnett is one of the most polished political orators of the State, and for years the most popular man in public life in Sonoma county. Though constantly in the political arena for years, he has always been true to the plea of the Disciples. At the dedication of the new church in Santa Rosa in 1896, he delivered an address that melted the hearts of the audience. They have a son and daughter, Hood and Helen Burnett. Hood Burnett is a lawyer.

PETER R. BURNETT,

Son of G. O. Burnett, born in Platt county, Missouri, April 9, 1842. He came with the family to Oregon in 1846 and to California in 1858. He attended school at Hesperian College, Woodland, and began his ministry in 1863. His first permanent pastorate was at Salem, Oregon, where he remained five years. He became noted in his early ministry as the "walking preacher." He walked all over the State of Oregon and preached as he went. Even now, at the age of three score and ten, he frequently takes a jaunt of fifteen or twenty miles. He has for years resided at McMinnville, Oregon, and is loved and honored by the brotherhood of the whole State.

R. N. DAVIS,

One of California's most devoted and consecrated preachers, was born in Missouri, September 17, 1845. He was the sixth child of a family of ten children. Six of the children became school teachers and three preachers. R. N., the subject of this sketch, spent one year at Abingdon College. He then attended for a time the Christian University, under B. H. Smith, and was for one year a student at the University of

Missouri. Brother Davis preached in Missouri until 1883, when he came to California. He has held pastorates at Watsonville, Gilroy, Healdsburg, Napa, Orange, Butte City and Santa Cruz. He has been district evangelist, and once President of the State Board. Bro. Davis was twice married. His first wife was Miss Caudie Collins of Rocheport, Mo. She died at Healdsburg in 1886. In 1889 he was again married to Mrs. Helen C. Burroughs. They have made their home for years at Garfield Park, Santa Cruz. Bro. Davis, for two or three years, has been laboring as special evangelist under the direction of the State Board, his salary being furnished entirely by Bro. F. N. Chaplin, a son of the pioneers, Richard B. and Lydia A. Chaplin, whose sketches are given in this work.

J. E. DENTON,

The first graduate of Drake University, came to California in 1889. He took the pastorate at Visalia, following the work of the State Board, which sent the State Evangelist there to set things in order. Denton built the church there and left the church in peace and prosperity. He acted as pastor evangelist under the State Board during the building of the Tabernacle. He held pastorates at Vacaville, Sacramento, Petaluma and other points. At Sacramento he supervised the moving of the church from Eighth street to Sixteenth and L, and greatly improved it. His last pastorate was at Alameda. He is now permanently settled in Oakland. His family is grown up, and has passed through the University.

PETER COLVIN

Came to California in 1889, fresh from the Bible College at Lexington, Kentucky. He preached at Stockton, and succeeded Denton at Visalia. He then went to Santa Clara and from there to Santa Rosa, following one year of Jay William Hudson. Colvin served as minister at Santa Rosa sixteen years, and was greatly loved by the people. He is now re-

W. H. BROWN
Founder of the Loyal Sons
Oakland, Calif.

REV. W. O. S. CLIFF
Live Pastor Ceres, Calif.

ELLIS PURLEE
Pastor, Sacramento

GEORGE W. BREWSTER, JR.
State Secretary and Supt.
of Missions

FRANK STUART FORD
Pastor, Winters

VICTOR M. HOVIS, A. B.
Superintendent Chinese
Institute, San Francisco

tired, after a successful ministry of thirty years, and only occasionally preaches. He has held places of honor and distinction among the Disciples of the State.

GEORGE W. BREWSTER, JR

Is a native son, and was born in Sacramento county, where he attended the public schools. He spent two years in Eureka College, Illinois. He was the first and only graduate under Dean S. M. Jefferson of Berkeley Bible Seminary. His first pastorate was at Healdsburg, where he rendered splendid service for six years, followed by a ministry of five years at San Jose. He was President of the State Board six years. He is now State Secretary and Superintendent of Church and Sunday-school missions. Like Timothy of old, "from a child he has known the Holy Scriptures, which have made him wise unto salvation." His splendid wife, Mabel, is an efficient helpmate, and their only child, Antoinette, is an abiding inspiration.

THE CHINESE CHRISTIAN MISSION

The dedication of the splendid building situated on Stockton street, between Sacramento and Clay, built and equipped by the C. W. B. M. at a cost of $75,000, marked a new epoch in the history of the Disciples in California and of the whole country. The beginning of the work dates back to 1906, when W. P. Bentley, now of Santa Cruz, was called by the National C. W. B. M., to the superintendency of "Oriental Missions on the Pacific Coast." A small mission then at Vallejo was moved to San Francisco. Miss Ransome, who had charge of the Vallejo work, soon resigned, and Miss Mary Edwards was appointed superintendent of the mission. Under the new management the work grew amazingly. Miss Edwards called to her assistance her father, Thomas Edwards, and his sister, Vira, and others as they were needed. In 1913 the work outgrew its environment, and plans were begun for an adequate building, with the result as shown in the cut of

the Chinese Christian Institute Building herein presented. It was dedicated August 2, 1915. Victor M. Hovis, a graduate of the Eugene Bible University, a young man of fine ability and a live wire, was made Superintendent. The mission is forging to the front. It has a Chinese evangelist, day and night schools, and every necessary equipment for a good work.

Mrs. Charles R. Titus is the efficient President of the California Auxiliary, and Mrs. Nana E. Gallaway the untiring Secretary. To these two splendid officers and leaders of the C. W. B. M. forces of California North belong no little praise and appreciation for the work accomplished by the Disciple women of the State for Christ and the Church. Each is possessed with splendid executive ability, good common sense and rare talent as a public speaker, combined with a grace and charm that appeals to the hearts of all who hear. With such consecrated leadership, any good work will grow.

MARY EDWARDS
First Superintendent Chinese Mission

CHINESE CHRISTIAN INSTITUTE

MRS. CHARLES G. TITUS
State President C. W. B. M.

MRS. N. E. GALLAWAY
State Secretary C. W. B. M.

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